

TURTLE MOUNTAIN DISTRICT

MANITOBA

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1914

# Rural Survey

## Curtle Mountain District Manitoba



BY

CO-OPERATING ORGANIZATIONS

OF THE

Presbyterian and Methodist Churches

Price 25c.



PROVINCE OF MANITOBA

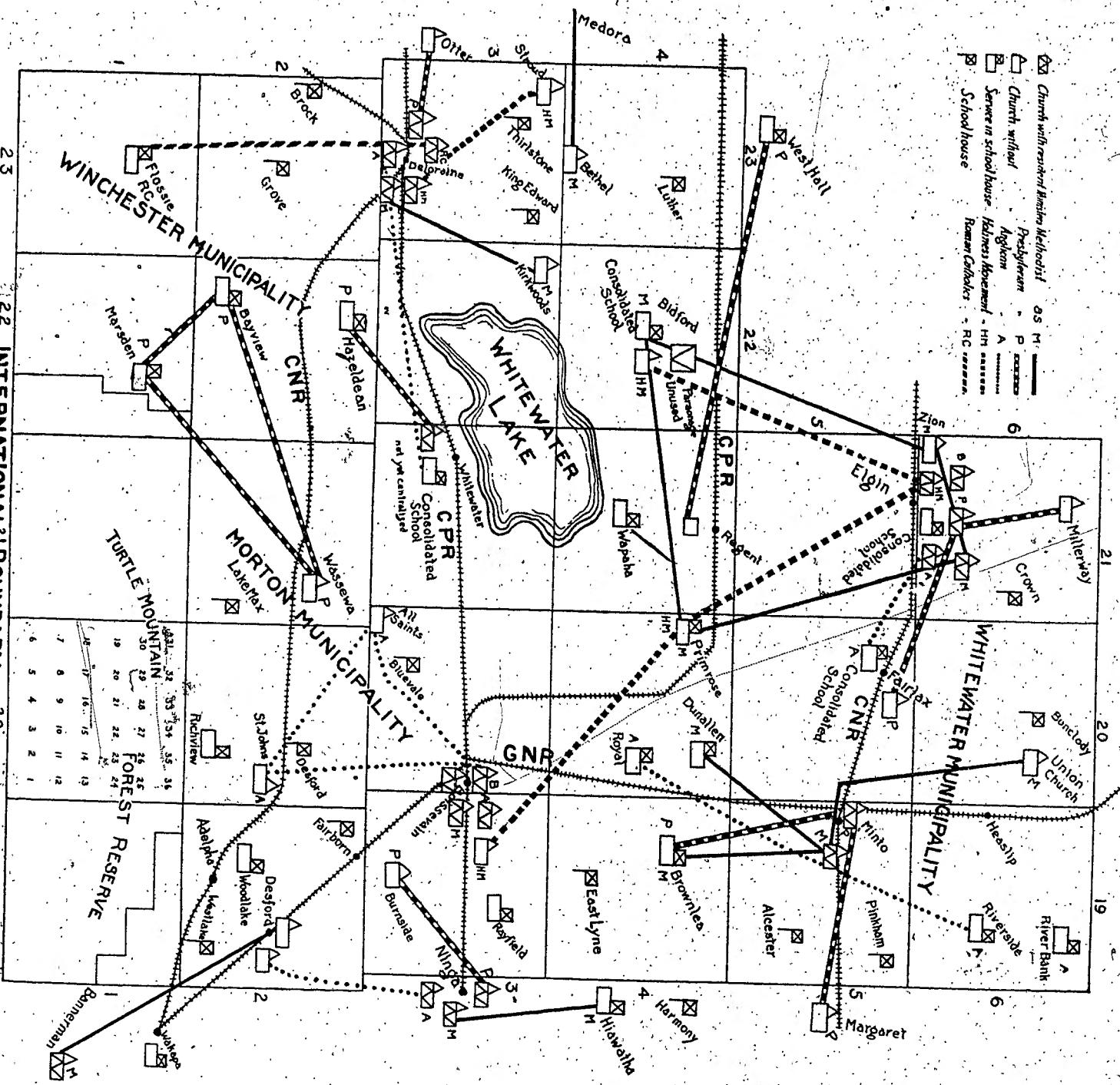
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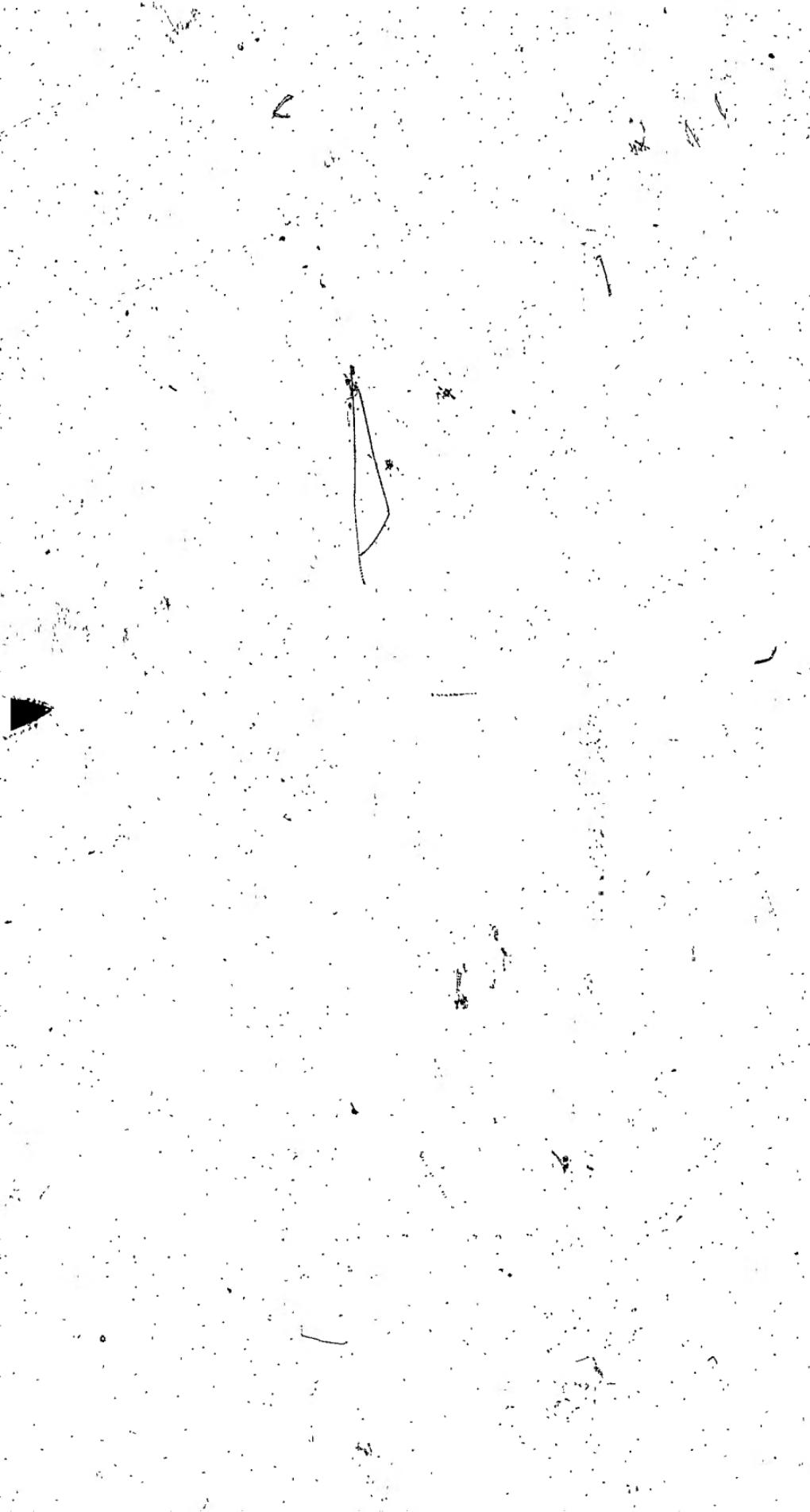
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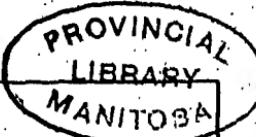
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# TURTLE MOUNTAIN DISTRICT MANITOBA

Including the Municipalities of  
WHITEWATER, MORTON AND WINCHESTER

Report on a

# RURAL SURVEY

of the

AGRICULTURAL, EDUCATIONAL,  
SOCIAL AND RELIGIOUS LIFE



Prepared for the

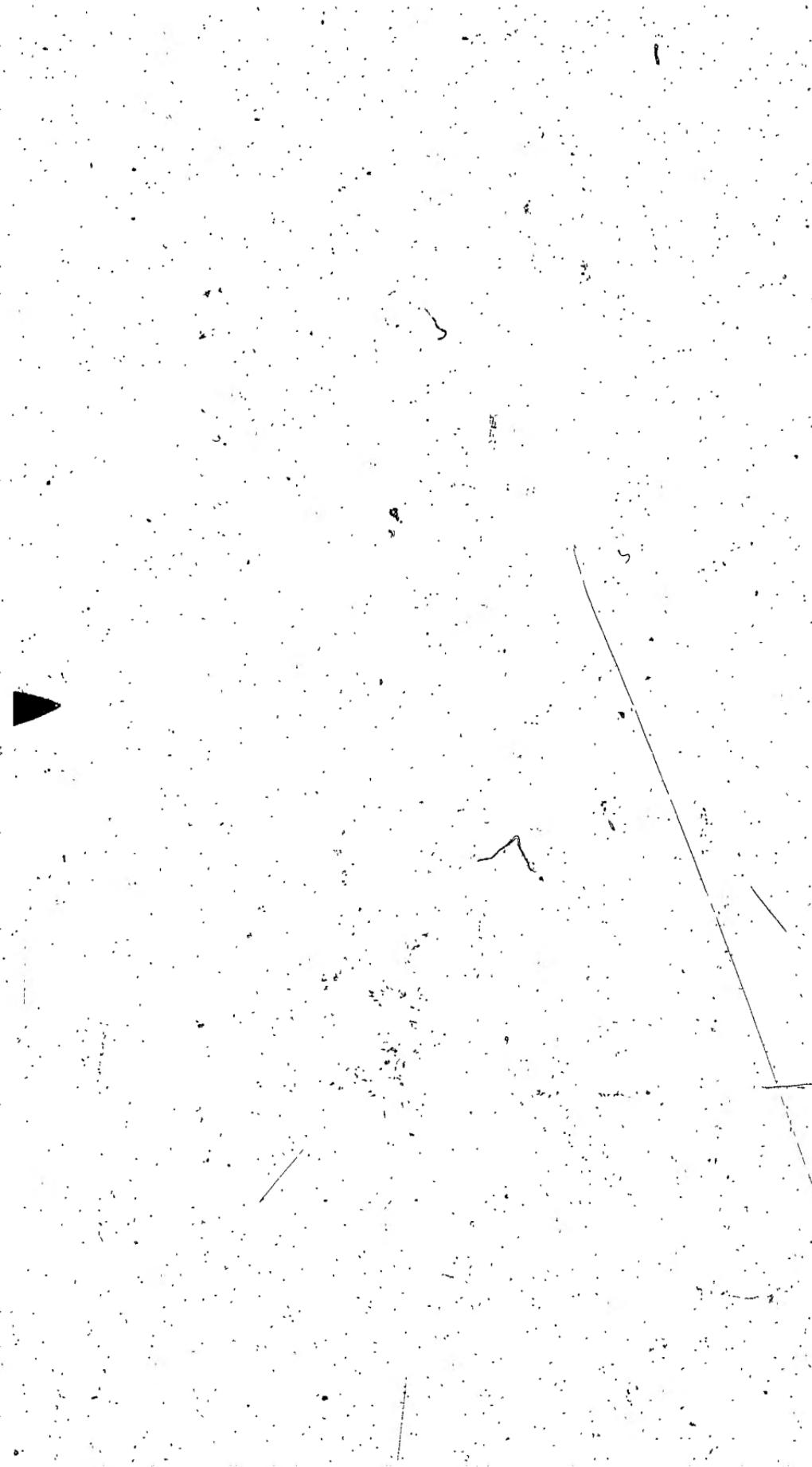
TURTLE MOUNTAIN SURVEY COMMITTEE

by the

Departments of Social Service and  
Evangelism of the

PRESBYTERIAN AND METHODIST CHURCHES

June-July, 1914



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## Preface.

The Rural Survey is comparatively new in Canada. It has been endorsed already; however, by the leaders of the Country Life Movement, and its value demonstrated in rural communities.

Turtle Mountain has the distinction of being the first Rural Survey in Manitoba, and the second in the Dominion. Huron County, Ontario, was the first. There had been, during the last few years, in different parts of the Eastern and Middle West states, a number of similar Surveys. Much of the work has been under the direction of Warren H. Wilson, Ph.D., of the Department of Church and Country Life in the American Presbyterian Church. The most thorough and exhaustive of these Surveys and the one covering the largest area, was the Ohio Rural Life Survey. It was begun in the spring of 1912 and completed the following year, and embodied an investigation into the economic, social, educational and religious conditions of about thirty counties in different parts of the state. The Ohio Survey marked an advance, in organizing the Colleges, Agricultural Experiment Stations, the County Branch of the Y.M.C.A., the State Sunday School Association and the leading Religious Denominations for a Study of Rural Conditions. Most of the enumerations, however, were made by non-residents with the obvious result that the Survey failed to enlist assistance from the counties surveyed.

In the Huron Survey, the writer sought to remedy this weakness by calling upon the local clergymen and school teachers to become responsible for, at least, some part of the actual enumeration. The response there, as it has been in Turtle Mountain, was most gratifying.

A small group of ministers in Southern Manitoba had felt the new rural awakening and had caught something of a new enriched community life for their neighborhoods. They became convinced that a Survey would be of value in affording a broad basis in knowledge for constructive work in rural betterment. With this purpose in view, a request was made to the Social Service Boards of the Presbyterian

and Methodist Churches for the assistance of their field director to organize and direct the Survey. This was promised gladly, and a few months later a meeting was called of those interested in the enriching of rural life, at Boissevain, to discuss and consider the question of a Rural Survey. At this meeting the Turtle Mountain Survey Committee was appointed to take general supervision of the work. As far as possible, the men present from the various municipalities became responsible for the enumeration work in their own districts. During July and August of the present year the director in charge visited the three districts to explain and assist the local workers, enlisting further co-operation where necessary and becoming, through personal investigation, familiar with social conditions.

Among those to whom special credit is due for the collection of material and assistance are the ministers, teachers, municipal officers, the Department of Education, and Agricultural College authorities; the ministers in compiling their own statistics and helping the writer in the actual field work; the teachers by filling the questionnaires bearing on school life; and the municipal officers and the Department of Education by giving personal information and access to their records. President Black, of the Manitoba Agricultural College, and his staff not only gave much valuable information, but placed an office in the College buildings at our disposal while preparing this report. We wish to express our sincere appreciation and thanks to these and to the farmers, who, in the rush of harvest, willingly gave the information which makes up the most important part of the Survey.

W. A. RIDDELL.

# Origin and Purpose of the Survey.

The Survey idea was applied to rural communities largely for the purpose of investigating institutions which had ceased to function adequately. The declining interest and attendance in church, the exodus of boys and girls from the country to the town called for an examination of the two leading rural institutions, the School and the Church.

This examination has been extended to-day until it seeks to embrace every institution and organization in the country affecting the rural welfare. The Survey has most often been applied to old communities in order to remedy time-honored weaknesses. In the present instance it has been applied to the Turtle Mountain District, one of the oldest communities in Manitoba, which was settled in the early eighties.

In conducting the field work of the investigation, five schedules were used. One was intended to give a comprehensive view of the social population for each township. Another aimed at obtaining careful information regarding religious organizations. A third dealt with the vocational influence of the school; two others with the farmer and the farm household and their attitude toward rural institutions.

The data were obtained from various sources; organized groups such as churches, schools, fraternal organizations and public records. The township was taken as the unit of investigation. In three townships, namely: 1 Range 22 (Marsden District), 2 Range 22 (Hazeldean) and the north half of 5 Range 19 (Minto) "The Farmer" and "Farm Household" questionnaires were used in a personal "house-to-house" canvass. In the other townships they were used with from three to five farmers and farm households, chosen at random in each township.

The municipalities of Whitewater, Morton and Winchester comprise 23 townships,  $2\frac{1}{2}$  sections, or 551,407 acres. The three municipalities are spread over 26 townships. Whitewater includes townships 5 and 6 in ranges 19, 20 and 21; Morton, townships 2, 3 and 4 in ranges 19, 20 and 21, and  $8\frac{1}{2}$  sections in township 1, range 19; Winchester, townships 2, 3 and 4 in ranges 22 and 23, township 1, range 23, and  $25\frac{1}{2}$  sections in township 1, range 22. The remaining sections in township 1, ranges 19 and 22, together with all of townships 1, ranges 20 and 21, are in the Turtle Mountain Forest Reserve.

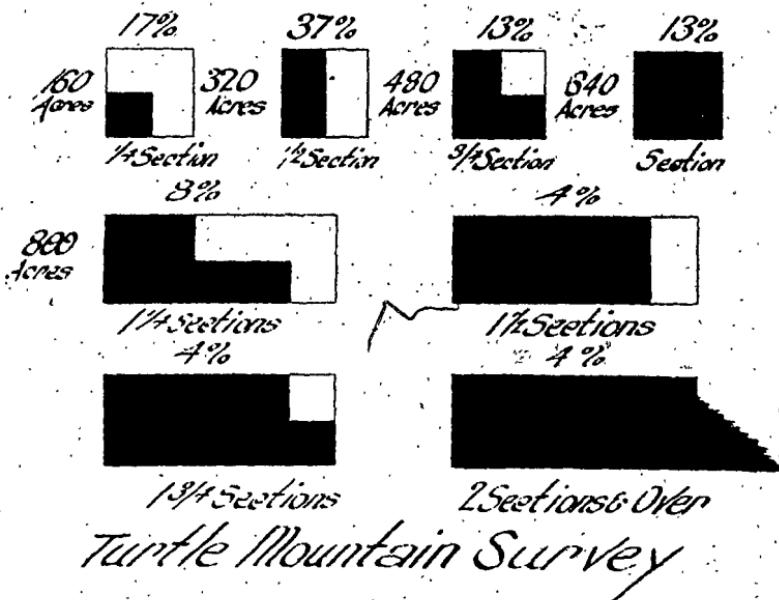
The aim of the survey in these townships has been to secure the highest degree of accuracy in obtaining information, and to interpret it in the fairest way possible.

## Economic Conditions.

Interviews were held with more than 125 farmers in three municipalities, about 45 per cent. of whom live in the three townships, namely, Minto (5-19), Hazeldean (2-22), and Marsden (1-22), where a special house-to-house canvass was made.

The district covered by the Survey is well suited to grain growing. Wheat is still the principal crop, although mixed farming is becoming more and more general.

### Size Of Farms



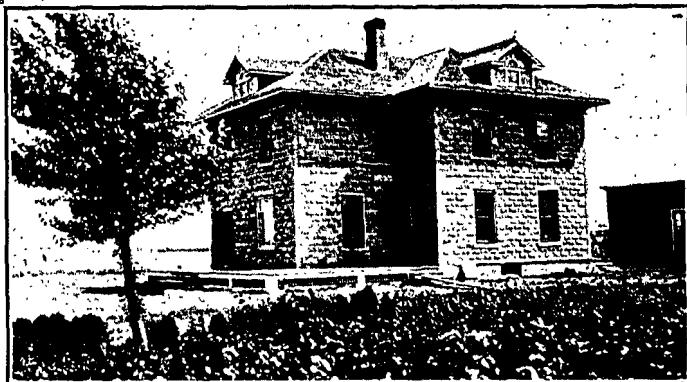
This tendency to almost exclusive grain growing in the past gave rise to large farms. Only 17 per cent. are quarter sections, or the acreage of the original homestead; 37 per cent. are half sections, or 320 acres, 13 per cent. three-quarter sections, 13 per cent. sections, 8 per cent. one and a quarter sections, 4 per cent. one and a half sections, 4 per cent. one and three quarter sections, and 4 per cent. two sections and over.



WELL ARRANGED BUILDINGS.



A WELL SHELTERED SITE.



FULLY MODERN.



POPULAR DESIGN OF BARN.

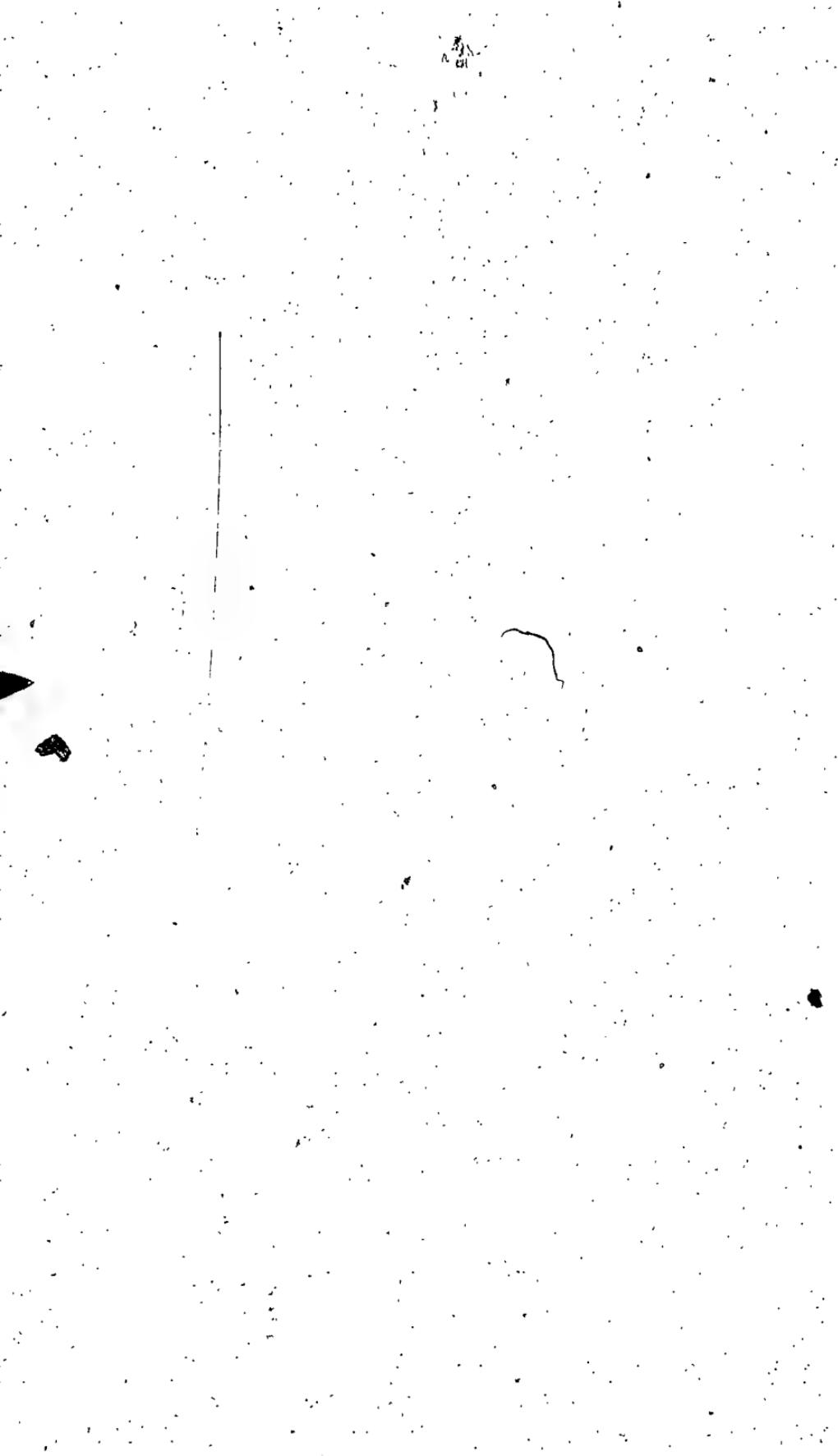


TREES AND HEDGE WELL KEPT.

FARM BUILDINGS.



COMFORTABLE BUILDINGS.



The valuation placed upon the land by the farmers ranges from \$10.00 to \$50.00 per acre. The mode\* was \$35.00 per acre, and the average \$33.00. The spread in land values is accounted for, except on the rougher farms along the mountain, largely by the difference in improvements. There is a remarkable uniformity in the quality of the soil in the prairie section.

Tenantry has grown with remarkable rapidity (See chapter on Social Conditions, page 19). The share system of rent predominates. The most common share is a third of the grain crop. Under this lease the tenant usually markets the lessee's share of the crop, without charge, and does the statute labor, while the lessee on his part pays the taxes. The half share system, where the owner provides the seed and pays half of the twine and half of the threshing, is followed by a few of the tenants, because it reduces to a minimum the amount of capital required. Cash rentals are almost unknown, but they will become more common with the introduction of more intensive agriculture. It is true the share system of rent has advantages under an exclusive grain growing agriculture, but it does not lend itself readily to mixed farming, for it almost invariably limits the tenant to grain-growing, with the result that, since the soil is neither enriched through a grass rotation nor a natural fertilizer, it soon becomes poor and weedy.

There is a striking similarity in the methods of farm practice. Some kind of crop rotation is followed on practically all the prairie farms. The four-year grain rotation is by far the most common, and is practised on 73 per cent. of the farms. This rotation consists usually of two crops of wheat and one of either oats or barley, followed by summer fallow. The three-year grain rotation is practised on perhaps 20 per cent. of the farms, and consists of either two crops of wheat or one of wheat and one of oats or barley, followed by summer fallow. Probably not more than 2 per cent. are following a grass rotation, although 23 per cent. of the farmers interviewed are growing cultivated grass. The acreage varies from 5 to 140 acres. The average was 29 acres. Timothy is the most largely grown, although there is also considerable bromé and western rye grass. About 25 per cent. of the farmers who have succeeded with the above grasses have been experimenting with clover and alfalfa. The plots run from half an acre to 15 acres. Some good alfalfa was seen. Alfalfa is the most promising of all the grasses being grown in the Turtle Mountain district. The writer's experience with alfalfa in the district, covered by the survey goes back to 1892, in which year his father imported 20 pounds of alfalfa seed from Colorado. This was perhaps the first

\*The "mode" is a social measure which indicates the greatest frequency.

alfalfa introduced into Southwestern Manitoba, and the results even then were successful.

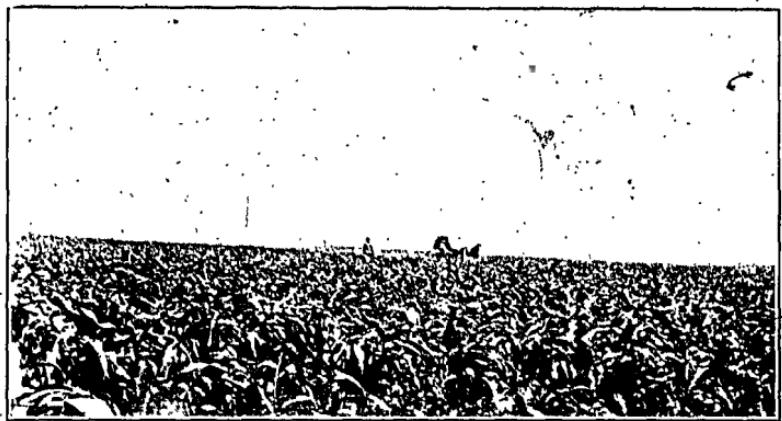
The success that has been achieved in growing fodder corn is most encouraging. Twenty-two per cent. of the farmers are growing fodder corn. The fields range from one to 10 acres, the average being over 5 acres. The growing of corn is solving the question of fodder on many farms, and making possible the keeping of more stock.

The Government Demonstration Farm, near Deloraine, which has recently been established, will assist greatly in testing out the varieties of corn and clover which are most likely to prove suitable for this section of Manitoba.

In an old wheat-growing section like Southern Manitoba it is to be expected that the land would require fertilizers. The idea of some of the pioneers that this would never be needed was a mistake. All are agreed to-day that the productiveness of the richest soils is increased by the application of barn-yard manure. On about 91 per cent. of the farms manure is being put on the land. The farms where this is not being done are usually rented. Twenty-nine per cent. apply the manure unrotted, and 71 per cent. rotted. The convenience of hauling the manure direct from the stables is offset by the tendency to spread noxious weeds.

Mixed farming is rapidly gaining favor. On 52 per cent. of the farms the number of stock kept is increasing, many farmers reporting an increase of from 200 per cent to 400 per cent. Horses, cattle and hogs are receiving most attention. Eighty-nine per cent. of the farmers think that they are improving their stock. It would be difficult to find many places in Canada where greater interest is shown in improving stock than in some of the districts visited. Hazeldean, south-east of Deloraine, is perhaps the most striking. Between \$5,000.00 and \$6,000.00 worth of registered horses and pure bred cattle have been brought into the district during the last year or two.

Summer fallowing, as has been shown, is practised generally. The object is to conserve moisture, and to rid the land of weeds. This system has also the advantage of enabling the farmers to prepare the soil in order to reduce the rush of work in the spring and fall by preparing a part of the acreage during the previous summer. There is considerable difference as to the time of summer fallowing. Sixty-nine per cent. begin before the 15th of June, 20 per cent. begin between the 15th and 31st of June, and 11 per cent. after the 1st of July. Much of the value of summer fallow is lost if ploughed as late as July. Weeds are not so likely to germinate as if ploughed earlier, and less moisture is likely to be conserved. A number of farmers are beginning to plough their summer fallows twice. Some prefer to plough in the fall, and then again during the summer, while others plough twice during the summer. For after-cultivation the harrow is most



A FIELD OF CORN, JULY 26, 1914.



BILLY IN CLOVER.



A GOOD FIELD OF CORN, JULY 31, 1914.  
FODDER CROPS.



frequently used. Fifty-one per cent. said that they used the cultivator, 43 per cent. use the disc and harrow, and 6 per cent use a land-packer. A few farmers use more than one of these implements. More careful and scientific cultivation of the soil has been forced upon the farmers by the steadily increasing noxious weed problem. The territory covered by the Survey may not be the worst weed-infested section of Manitoba, but it is bad enough. It is safe to say that the net loss from wild oats alone was over 15 per cent. of the value of the total grain production. This amount would more than pay for the liberal support of all the schools, churches and social organizations, as well as meet all expenditures on good roads. Every farmer is awake to the weed problem.

The amount of wages paid per quarter section ranged from \$75.00 to \$200.00. The average was \$111.00. The amount on the half section is more than double that of the quarter section farms, being \$265.00. The mode was \$300.00, and the highest, \$600.00. The three-quarter-section farms averaged \$404.00, the mode being \$500.00. The average wage account on the section farms was \$587.00, the mode was \$600.00, and the highest \$1,000.00. The larger farms show about the same increase for each quarter section.

The labor problem, while less acute than in Ontario, still is one of difficulty for some farmers. About 80 per cent of the farms require hired help during the summer season—spring to fall. A considerably smaller percentage give employment for the year. Wages ran from \$20.00 to \$45.00 according to the class of labor. The modal wage\* was \$35.00 per month. Ten years ago labor was considerably cheaper, costing from \$20.00 to \$30.00 per month, the modal wage being \$25.00. Taking the modal wage as a basis of comparison, will show that there has been a wage increase of 40 per cent. during the last decade. To some farmers this appears very large. When the increased price for rough grain, cattle and hogs is considered, it is a question whether labor is receiving a larger share than formerly. Comparatively little female help is employed because of difficulty in securing it and the high wages asked. The monthly wage ran from \$12.00 to \$20.00, with the modal wage at \$15.00, against from \$8.00 to \$15.00 ten years ago, with the modal wage at \$12.00. This is equivalent to an increase of 25 per cent. The cry of labor scarcity which the Ontario farmers so often gave as the reason for their long hours of work, for their decreasing area under cultivation, for their want of interest in the social life of the community, as well as for their irregular attendance at religious services, was not nearly so common. The wanderlust for the west among the hired help so often complained of in the east has lessened the labor problem for Manitoba.

It is not the place here to discuss the general problem of farm

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\* The modal wage is that wage which occurs with the greatest frequency in any wage group.

labor; it will be sufficient to consider the local factors which bear upon and make the problem more acute in some parts of the country. Labor, while not as mobile as money, like it usually goes where the conditions of investment and the price paid for it are the best. This in itself naturally should raise the question in any community, where a scarcity of labor is felt, why is it not attracting its fair share of good farm labor? When the nature of the price demanded by good farm labor is analyzed these elements usually will be found: the prospect of being able to become a farm owner; the hope of becoming a tenant farmer; the assurance of a comfortable cottage and garden plot when it is desired to establish a home; where these inducements are not present then there must be steady work and sufficient wages to make possible at least the reasonable expectation of these at some future time in a newer community.

The farm communities that suffer most from a scarcity of labor are usually those that are unable and unwilling to pay the market price. The survey shows that there is still a reasonable probability for a thrifty hired man to become the owner of a farm. Numbers of cases could be found where this has been done during the last fifteen years. The plan gaining favor in some Ontario communities of providing a cottage for the use of the hired man and his family, should be satisfactory on the large farms. This practice will be found usually to work well, as it does not hinder or break up the privacy of either family. However, except in the case of bachelors, who require a housekeeper, the farmers prefer unmarried help.

The most unsatisfactory condition of labor in Southern Manitoba is that employment is unsteady. Probably not 45 per cent. of the farm help are hired for the year. The seven months term of engagement is far too popular with the farmer. It suits his method of farming, and he is reluctant to give it up. This system of hiring is quite satisfactory to the few hired men who wish to take a trip east for the winter, or for those who care to work in the woods during the winter months, or go away to fulfil homestead duties, but it is altogether inadequate for the great number. On the one hand it tends to develop the casual labor type, who do not want steady employment, and on the other, it drives the thrifty and energetic workers to where constant employment is more likely to be secured. Unsteady employment is unavoidable with exclusive grain growing. Steady employment can only come with a more intensive agriculture.

Only 38 per cent. thought their farms were becoming cleaner, and 62 per cent. said they knew their farms were becoming more infested with noxious weeds. Ninety per cent. of the latter gave wild oats as the cause. Other weeds mentioned were Canadian thistles, French weed, mustard and Russian thistle.

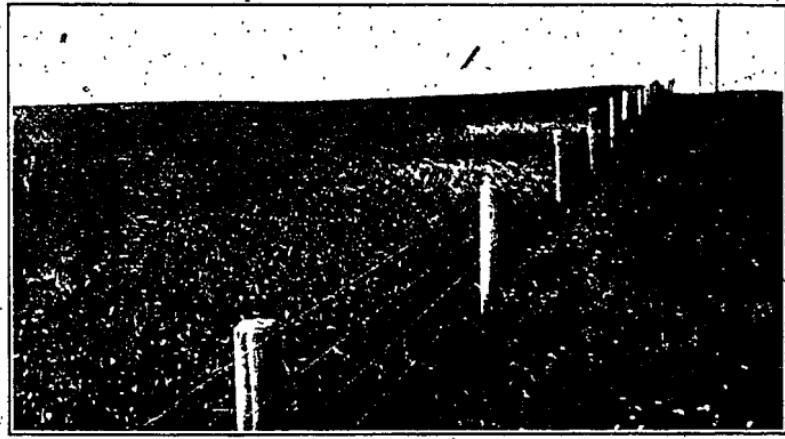
Various methods of eradication are followed by those who are



WILD OATS.

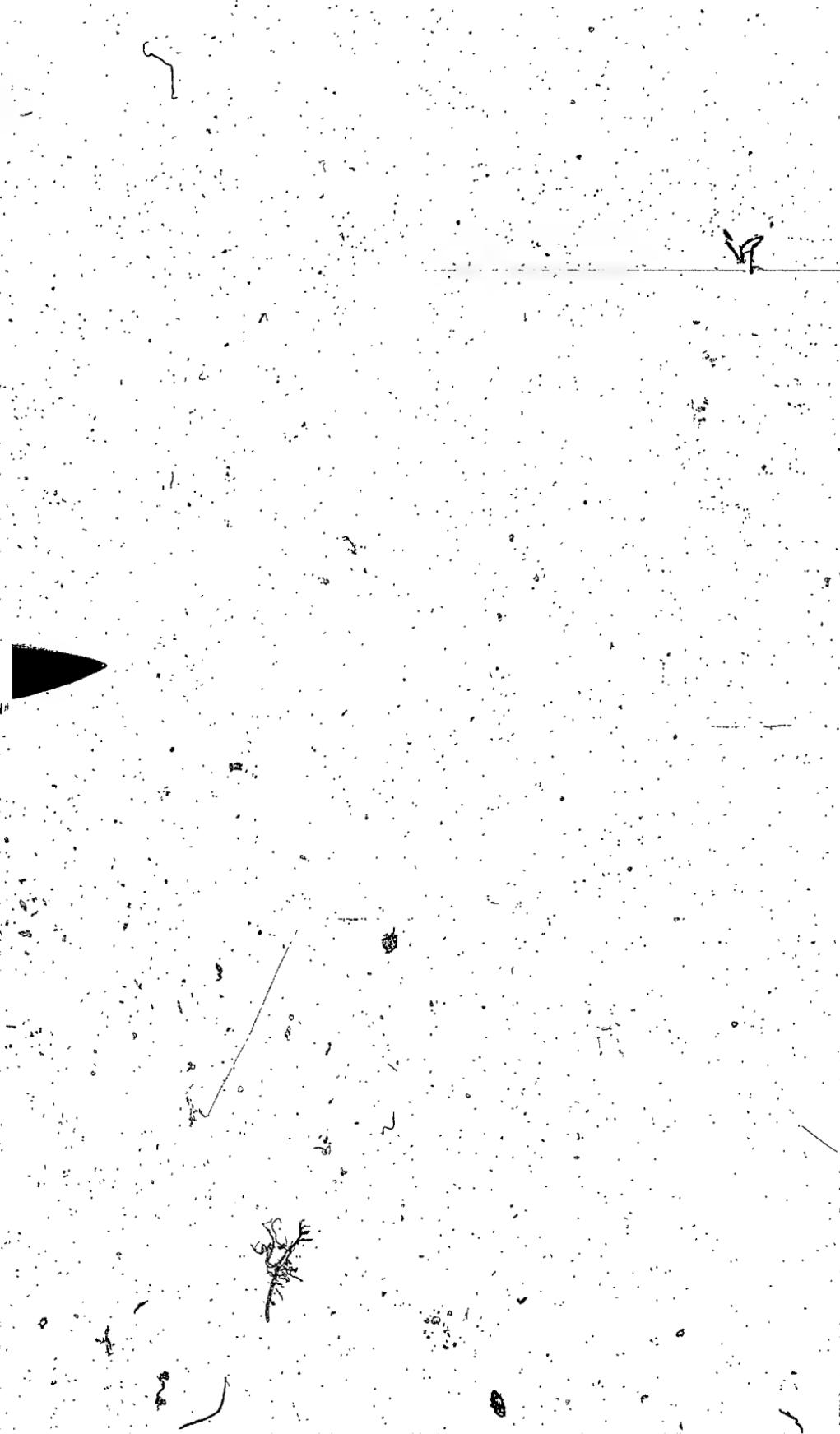


AN UNPROFITABLE FIELD OF CORN.



A HOME DEMONSTRATION PLOT.

DIFFERENCES IN CULTIVATION.



meeting with success in cleaning their farms. The wild oat has gained such great headway because it matures more quickly than either the tame oat or wheat. Any crop that matures more rapidly will eventually kill out wild oats. To get rid of wild oats they must be grown out of the land. The old plan of ploughing them down deep is merely storing away seed for another harvest. The opportune time to get the wild oats to germinate is in the spring, and the most successful method to insure growth, then, is to have given the land a shallow ploughing the previous fall. A second ploughing late in the spring to kill the first growth of wild oats, and then to seed the land to barley will give good results. Where the land is badly infested, after the crop of barley has been harvested, another shallow ploughing in the autumn, followed by summer fallow the next year, will usually clean the worst fields. Proper care must still be taken to prevent the land from being reseeded by threshing outfits or wandering herds.

More farmers have been successful in getting rid of thistles. The secret seems to be, as one farmer remarked, "in keeping them black." A deep ploughing early in the summer and surface cultivation until late in the autumn, followed by another deep ploughing, is usually sufficient to get rid of the worst patches of Canadian thistles.

The farmers as a whole are firmly convinced that more intensive agriculture pays. Sixty per cent. say that their farms are becoming more profitable. This is attributed largely to more thorough methods of cultivation, and more mixed farming. Wheat is still the staple money crop. More oats and barley is being fed on the farms each year. On most of the farms there are suitable buildings for the care of stock.

Larger returns and keeping the farm free of weeds is the aim of the farmers. A large number of farmers are cultivating too large an acreage for their farming equipment. Some farmers are planning to meet the need for more intensive cultivation by supplementing their present equipment with traction power. The value of power machinery is appreciated on most farms. Sixty-five per cent. of the farmers interviewed (Marsden district not included) have power machinery. Windmills and gasoline engines are the most used.

One hindrance to more intensive agriculture is the want of sufficient capital, especially among tenant farmers and crop-payment buyers. Cheaper and easier money is essential if the farmers' ideals of better farming are to be realized.

Agriculture is handicapped through the present organization of capital. The banks have never even modified their system to meet the needs of Manitoba. A three-month loan may be suitable for city business, but is quite inadequate to the needs of sowing and harvesting a crop.

More advantageous rural credit will come. How quickly will depend largely upon the farmers themselves. Once they are convinced of the need, and are sufficiently organized to support their demand, machinery can be provided to afford either "long time credit" or "short time credit" on fairer terms. Credit and banking in Canada are still, with one or two exceptions, entirely the monopoly of the non-agricultural class. Is it not fair to ask why are the farmers who need credit and in whose productive hands it is certain to fructify most, placed at such a disadvantage in securing it. The explanation is not far to seek. In the financial organization prevailing in Canada to-day there is no institution having for its sole object the supplying of the necessary credit or capital which agriculture requires. We all know that banks do lend money to farmers, but these big institutions have been organized primarily to meet the needs of the manufacturing industries and of commerce, and never to finance the farming industry. More often the purpose of their branches in the small towns and villages is to secure deposits and funds for the head offices in the cities.

In all European countries some forms of long term credit and short-term credit are available through Farmers' Credit Societies. The Raiffeisen system, which uses rural capital for rural purposes, has accomplished much for German agriculture. New Zealand and Australia have made careful provisions for the financing of agriculture. The New Zealand Act of 1909 makes loans to farmers under favorable terms. Money can be borrowed up to three-fifths of the value of freehold property and up to three-fifths of the value of a tenant's interest in his leasehold. These loans may be secured for 20, 30 or 36½ years, according to their rating as third, second, and first-class respectively. That the New Zealand system could be modified to meet the agricultural needs of Western Canada cannot be questioned. Our Government should be urged to make some such provision.

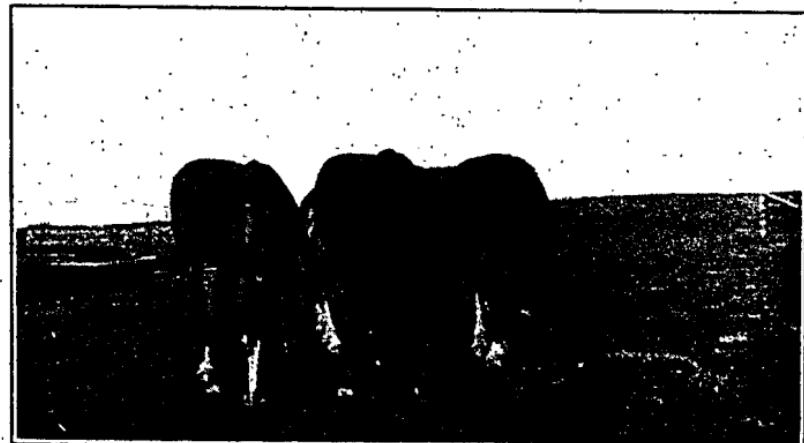
In the older agricultural sections of Canada, and even in Southern Manitoba, the short-term credit institutions such as have been so successful in Quebec, would help considerably to provide a more satisfactory credit. There are 120 of these co-operative banks in the Province of Quebec and 19 in Ontario, and in none of them has one cent been lost through bad or doubtful loans. The pioneer credit society at Levis, Quebec, has been established fourteen years. At the beginning of this year its total assets were \$268,815, of which \$240,778 were loaned out. The total amount loaned from the inception was \$1,267,146, and the amount reimbursed \$1,026,367. The underlying principle of these credit societies, whose members are drawn from the farmers of a given territory, is the essential principle of all agricultural co-operation: "One man, one vote." It is not a mere aggregation of capital, but an association of farmers who put their savings



SIX SPRING COLTS. EIGHT FINE COLTS WERE RAISED ON THIS  
WINCHESTER FARM LAST YEAR.

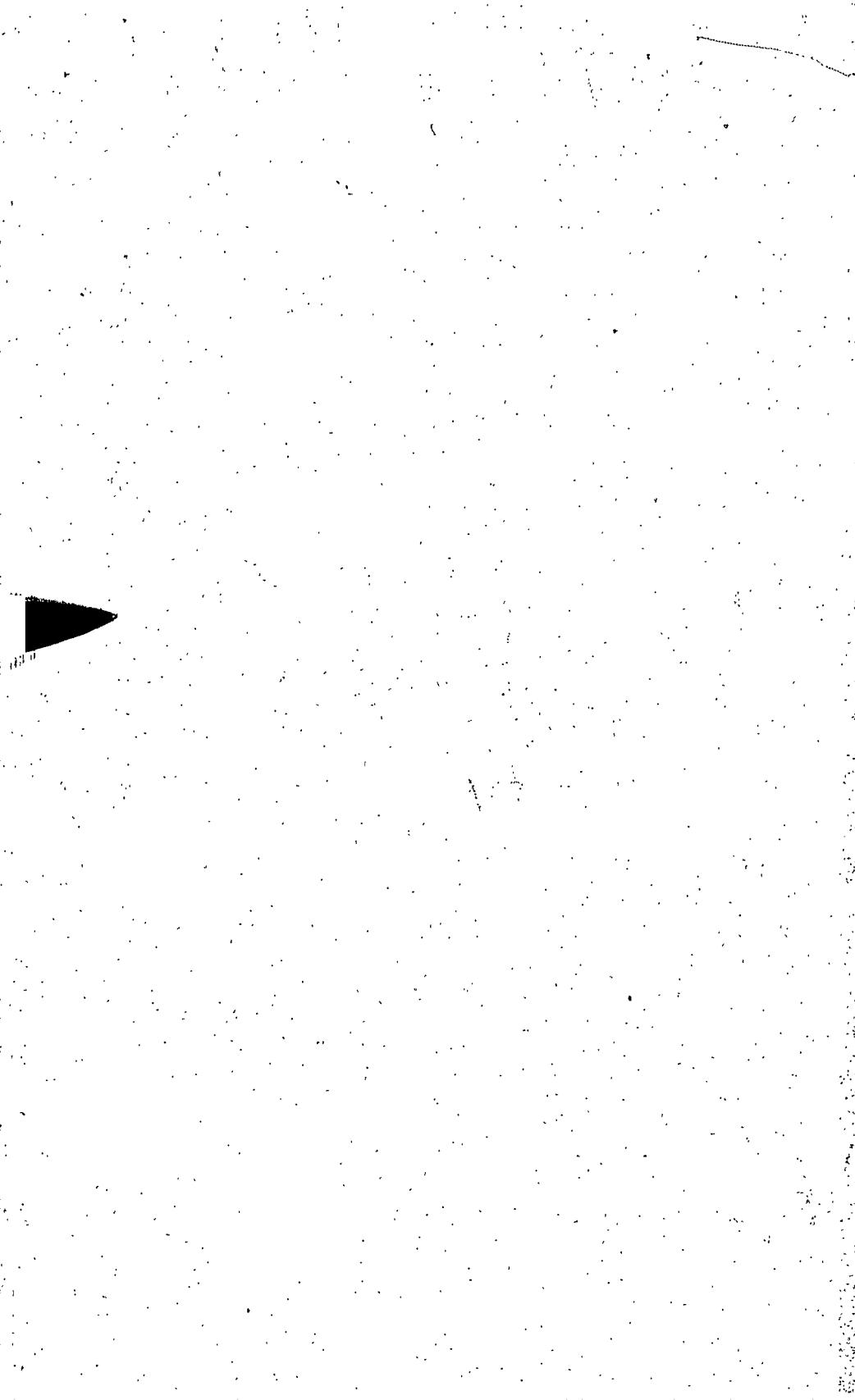


IMPORTED CLYDESDALES.



PROMISING COLTS.

HORSE RAISING.



into a common fund, and who can borrow from this fund on the approval of the officers appointed to supervise the granting of loans and on furnishing suitable securities, both moral and material.

The great advantage this system offers is that it keeps farmers' money in farmers' hands, for farm purposes. The costly luxury of the middle-man, in the form of the big banking institution is eliminated. The Manitoba Co-operative Associations Act does not apply to credit associations. The law in Quebec, enacted in 1906, has done much to foster the movement there. It is hoped the Federal Parliament will pass a similar law which will apply to the whole Dominion.

### Co-operative Organizations.

The survey of the Turtle Mountain district shows that it has not made nearly the progress in co-operative business as the newer district of Swan River. There the simpler forms, as seen in the beef rings, stock associations, and co-operative buying of supplies through the Grain Growers' Association, to the more difficult undertaking of farmers' elevators, and general stores, all were to be found in actual operation.

Beef rings have been carried on in Turtle Mountain for a number of years with good success. The stock of the beef ring is usually divided into about twenty shares. Sometimes there are a larger number of shareholders, as two farmers often will take one share between them.

The Grain Growers' Association is fairly well represented, with organizations at Boissevain, Deloraine, Minto, Regent and Royal, and Dunallen. The total membership is about 240, and the average attendance about 35 per cent of the membership. The Boissevain and Minto Associations each have a membership of over 70. Royallen (Royal and Dunallen) is a typical rural association, and has a membership of 20, and an average attendance of 13 at their fortnightly meetings.

Considerable co-operative buying of supplies has been carried on. Most of the associations have been active in the purchase of some commodities which admitted of car-load shipment and bulk handling. Coal, twine, apples, lumber and flour are the principal staples in which co-operation has been most profitably conducted.

The opposition of the local merchants is more marked than in Swan River. There the merchants seem rather to appreciate the situation and to compete with outside companies in securing the farmers' orders. The day of the local merchant discouraging co-operative business among farmers is past. The new attitude of the local merchant in catering for the wholesale trade of the Association will prove the best in the long run. The appeal so often made to the farmer to build up his home town should carry little weight, for,

as a rule, all other things being equal, the smaller the town the richer the rural community life. Town life, in Manitoba, is by no means essential to the highest type of rural development, whether economic, social or religious.

In these co-operative organizations the great weakness seems to be that they are too largely economic. As a leading member said, "too many of the farmers care only for the dollar they can save." The present economic advantage through co-operative buying is the smallest contribution the association is making. Its educative value must not be underestimated. The financial saving on a car of apples, when distributed among a number, may not mean much to each member, but in developing a class consciousness and in making for group solidarity, every transaction means a step in progress. The marketing of crops and the purchasing of supplies must necessarily have a large place, but the growing of crops and the getting rid of weeds as well as the more purely social and religious problems should be given more importance in the local associations. "Studies in Rural Citizenship," the booklet issued by the Canadian Council of Agriculture, will be found most helpful in outlining a well-rounded programme for farmers' clubs and associations.

The co-operative society at Regent on the new C. P. R. branch, had handled 1 car of flour and feed, 2 cars of coal, 4 cars of wood, 7,000 pounds of binder twine, and \$400.00 worth of groceries. At Desford there has been a movement to organize a co-operative society to carry on a general trading business. It was said that 18 prospective shareholders had been secured.

The new Act respecting Co-operative Associations should do much to encourage co-operative business among farmers. The following is quoted therefrom:

**"THE CO-OPERATIVE ASSOCIATION ACT, R.S.M., C. 36, S. 1.**  
*Mode of Incorporation.*

2. Any seven or more persons who desire to associate themselves together for the purpose of carrying on any labor, trade, or business, or several labors, trades, or businesses, whether wholesale or retail, except the working of mines, minerals or quarries, and except also the business of banking or insurance, may make, sign and acknowledge before a notary public or justice of the peace, in duplicate, and file in the office of the registrar or district registrar of the registration district or land titles district in which the business of the association is intended to be carried on, a certificate in writing in the form mentioned in schedule A to this Act, or to the same effect, together with a copy of the rules agreed upon for the regulation, government and management of the association, signed by such persons respectively.  
R.S.M., c. 36, s. 2.



THE PRIDE OF THE FARM.

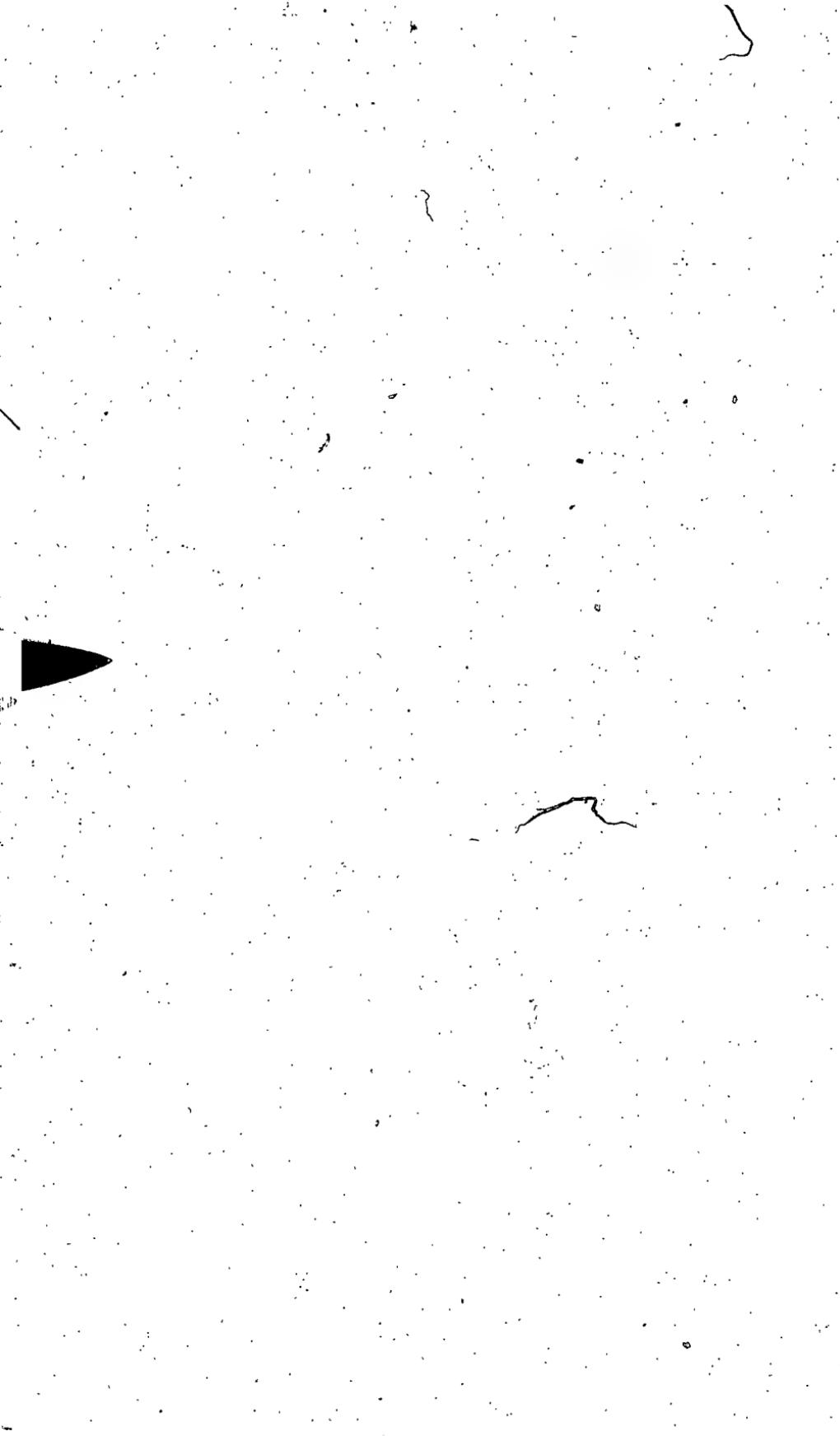


THE BOYS' STOCK IN THE FARM COMPANY.



FEEDING THE FOWL.

ON A BELGIAN'S FARM.



The following is the schedule referred to in this Act:

"Schedule A—(Section 2).

*Form of Certificate.*

Province of Manitoba.

To Wit:

We (insert names of subscribers, not less than seven) do hereby certify that we desire to form a company or association pursuant to the provisions of "An Act respecting Co-operative Associations."

The corporate name of the association is to be "(insert name of the association), Limited," and the objects for which the association is formed are (insert objects for which association is formed). The number of shares is to be unlimited, and the capital is to consist of — shares of (insert amount of share) each, or of such other amount as shall from time to time be determined by the rules of the association. The number of the trustees who shall manage the concerns of the association shall be (insert number of trustees), and the names of such trustees for the first year are (insert names of such trustees), and the name of the place (or places) where the operations of the said association are to be carried on is (or are) (insert name of places where the operations of the said association are to be carried on).

Dated the      day of

WITNESS: ..

(SIGNATURES).

## Social Conditions.

### POPULATION.

The three municipalities, according to the census for 1911, contain 7,404 people, 58 per cent of whom are males. Of this number 5,678 are classed as rural and 1,726 as urban. 2,038 of this population is in Whitewater; 3,027 in Morton; and 2,339 in Winchester. Two towns, namely, Boissevain and Deloraine, comprise the total urban population. Boissevain has a population of 918 and Deloraine 808. The density of rural population is 6.61 per square mile.

During the decade 1901-1911, there was a total net increase in population of 594, or 8.02 per cent. The rural districts show a total increase in population of 686 or 12.1 per cent. Whitewater municipality shows the large gain of 26.35 per cent., a third of which may be attributed to the growth of the villages of Minto, Fairfax and Elgin. Winchester municipality gained 9.81 per cent. and Morton municipality decreased 1.63 per cent. The population of the two incorporated towns during the same period shows a decrease of 114 or 6.27 per cent.

The following is a summary of the census returns by towns and townships for the three municipalities:

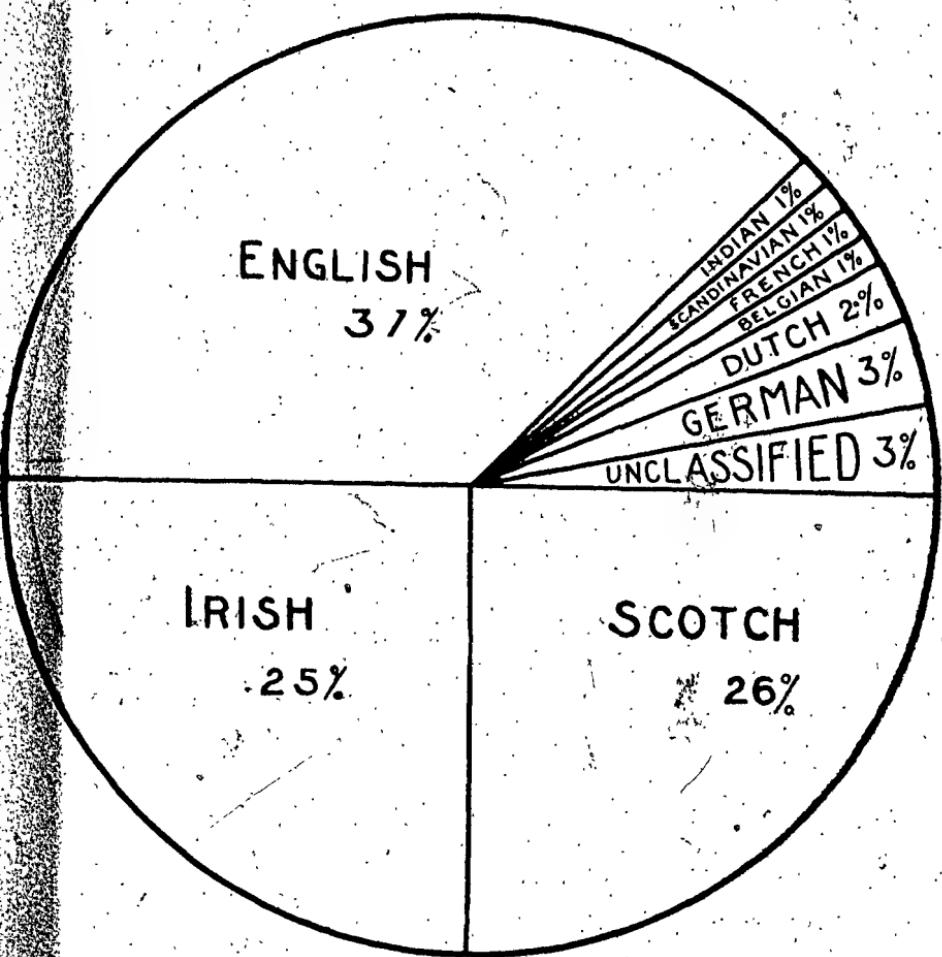
**POPULATION OF MORTON, WINCHESTER AND  
WHITEWATER, 1911 AND 1901**

Province Districts and Sub-Districts			S. C.		M.		W. Env.		Total.		Families.		N.G. N.D.		Total Population.		
T.	R.	Mw.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	1901.	1911.	
<b>Morton—</b>																	
1	19	1	16	8	8	7	1	24	16	13	..	..	..	..	59	46	
2	19	1	125	71	45	45	2	173	119	56	..	..	..	..	854	291	
3	19	1	97	71	43	44	2	145	116	56	..	..	..	..	293	263	
4	19	1	111	65	43	44	2	156	113	53	..	..	..	..	221	269	
2	20	1	81	38	28	29	2	111	69	34	..	..	..	..	229	180	
3	20	1	109	170	43	43	..	153	113	44	..	..	..	..	814	266	
4	20	1	107	58	40	43	1	149	103	50	..	..	..	..	174	252	
2	21	1	74	37	29	29	..	103	67	46	..	..	..	..	220	170	
3	21	1	64	48	34	33	4	102	86	37	..	..	..	..	162	188	
4	21	1	80	44	32	30	3	115	75	36	..	..	..	..	143	190	
Boisbriant...			263	249	181	184	11	23	463	456	208	..	..	..	..	898	918
															3067	3027	
<b>Winchester—</b>																	
1	22	1	27	8	11	10	1	39	18	12	..	..	..	..	180	57	
2	22	1	64	43	35	34	3	102	80	43	..	..	..	..	227	182	
3	22	1	59	39	24	24	1	84	66	24	..	..	..	..	134	150	
4	22	1	118	68	40	38	2	160	114	56	..	..	..	..	142	274	
1	23	1	41	26	30	25	3	75	58	29	..	..	..	..	122	128	
2	23	1	109	64	51	46	..	160	118	50	..	..	..	..	267	273	
3	23	1	101	62	43	43	3	5	147	110	49	..	..	..	..	32	257
4	23	1	76	58	38	35	1	2	115	95	41	..	..	..	..	156	210
Deloraine...			239	239	153	153	6	18	998	410	178	..	..	..	..	920	808
															2130	2339	
<b>Whitewater—</b>																	
5	19	1	174	110	73	70	3	250	183	93	..	..	..	..	834	433	
6	19	1	85	49	35	34	4	124	85	41	..	..	..	..	205	209	
5	20	1	119	83	44	45	7	4	171	132	59	..	..	..	..	248	303
6	20	1	80	47	37	36	1	2	120	85	41	..	..	..	..	180	205
5	21	1	135	88	42	42	4	4	181	134	53	..	..	..	..	244	315
6	21	1	188	150	108	102	7	17	304	289	123	..	..	..	..	402	578
															1618	2088	
															6810	7404	

According to the 1911 census there were 1,138 families living in the country and 386 living in the incorporated towns. The average number of persons in each rural family was 4.99, and in each urban family 4.47.

The population of these municipalities is very largely Anglo-Saxon in its origin. The census, which does not give the origins of the people in it, gives the origins of the urban population by incorporated towns, but the rural population only by federal electoral districts—an area

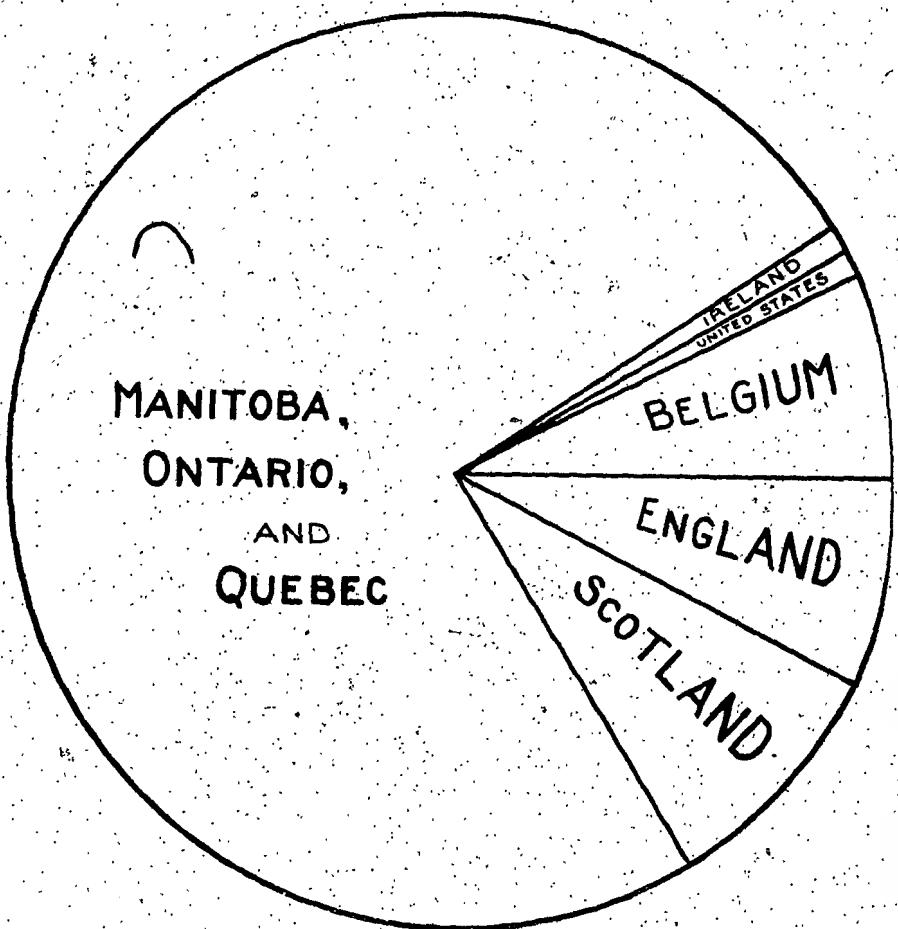
much larger than that covered by the survey. These two towns, Boisbœuf and Deloraine, however, give the following percentages, which may be taken as fairly typical of the whole population. They show that 37 per cent. are English in their origin, 26 per cent. Scotch, 25 per cent. Irish, 3 per cent. German, 2 per cent. Dutch, 1 per cent. Scandinavian,



1 per cent. Belgian, 1 per cent. French, 1 per cent. Indian, and 3 per cent. classified as "others," or "unspecified." These figures, showing as they do that 88 per cent. of the people are Anglo-Saxon in their origin, reveal a very homogeneous population.

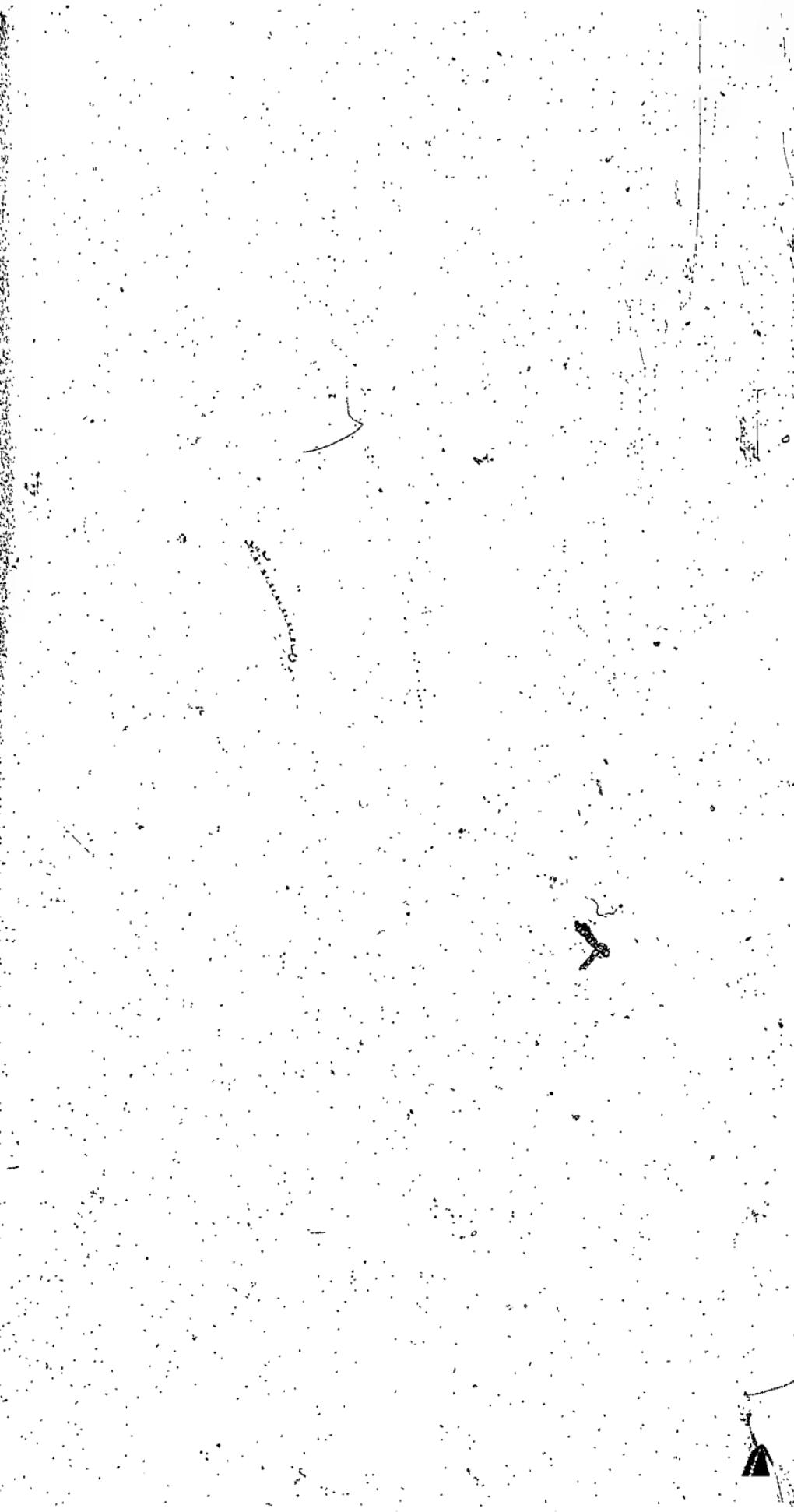
The larger proportion of the Anglo-Saxon population is Canadian born. Of eighty-four farmers who gave their previous residence, 73 per cent. had come from other parts of Canada, Ontario being the

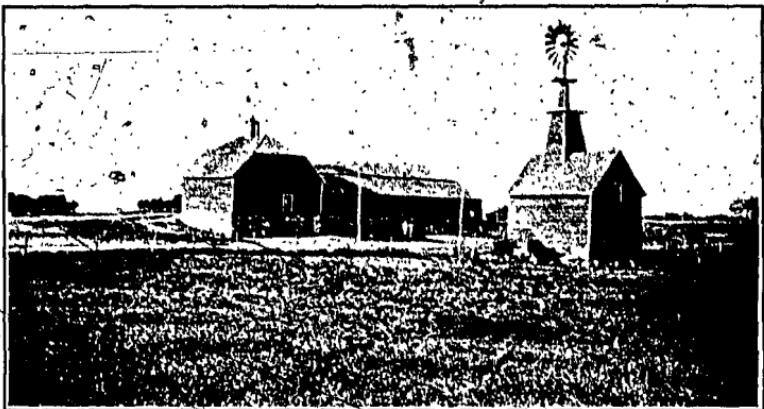
A CANADIAN POPULATION.



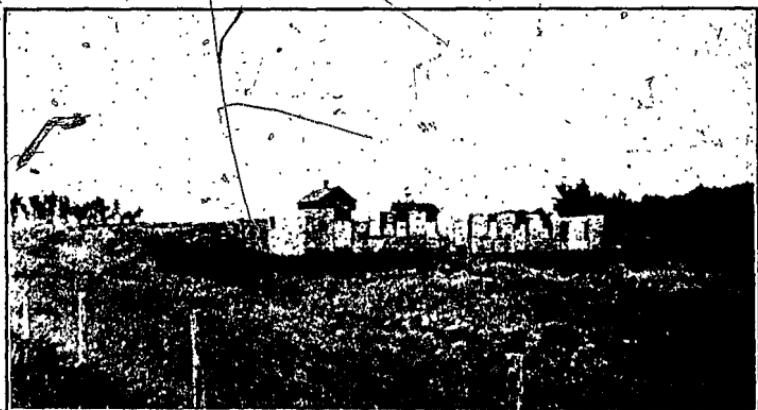
PREVIOUS HOMES OF THE FARMERS IN THE DISTRICTS  
COVERED BY THE SURVEY.

birthplace of over one-third of this number; 9 per cent. were from Scotland, 8 per cent. from Belgium, 7 per cent. from England, 1 per cent. from Ireland, and 1 per cent. from the United States.





A COMPANY FARM FAILURE—THE FARM LONG SINCE SUBDIVIDED.



BUYING ANOTHER "QUARTER."—A FARM HOME LOST TO THE COMMUNITY  
BECAUSE SOME BIG FARMER WANTED MORE LAND.



THE RENTED HOME OF A RETIRED FARMER. IT IS POPULAR TO LEAVE  
THE FARM FOR THE SATISFACTIONS OF THE VILLAGE.

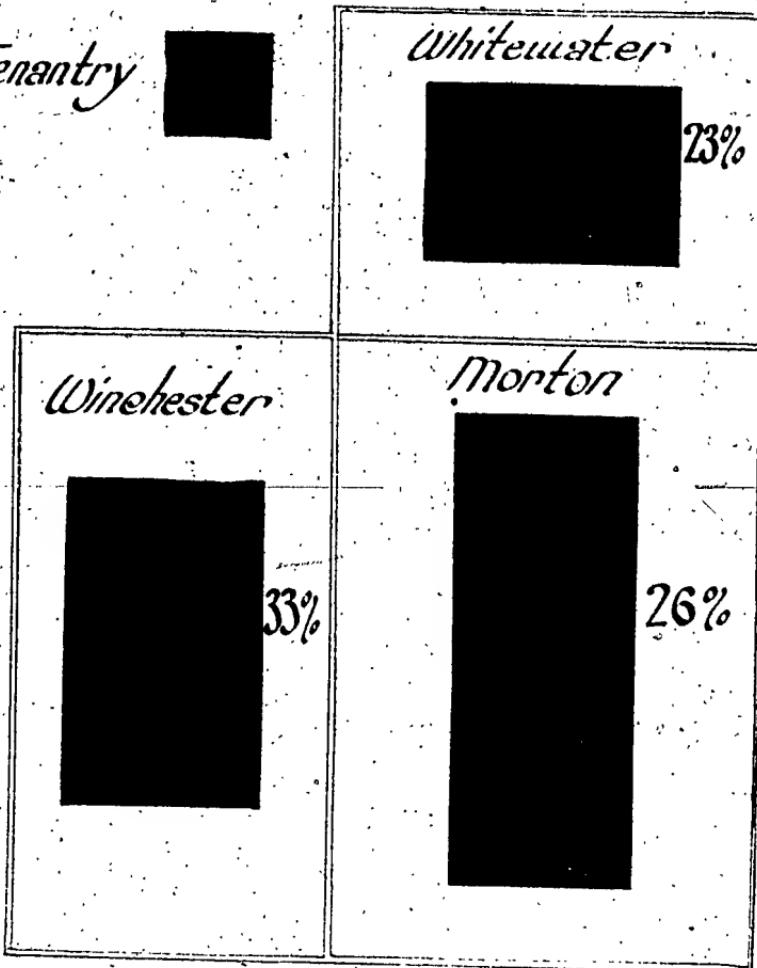
CHANGES IN LAND TENURE.

PROVINCIAL  
LIBRARY  
MANITOBA

The rural population, as given in the voters lists of the three municipalities for 1914, shows that there are 1,173 resident farmers. Of this number 931 own their farms and the other 242 are tenants. The total of farm owners is 1,090. Farmers' sons, over twenty-one years

## Tenantry In Turtle Mountain District

Tenantry



of age, comprise 8 per cent. of the resident farmers. One hundred and fifty-nine of the owners are non-residents. However, 57 per cent. of these non-resident owners live in the adjoining towns.

During the last fifteen years tenantry has grown rapidly in South-

ern Manitoba. Tenants comprise 26 per cent. of the resident farmers in the three municipalities. In Whitewater 23 per cent. of the farmers are tenants, in Morton 26 per cent., and in Winchester 33 per cent.

In five villages and towns there are 739 property holders. 152 of these are in the villages of Elgin, Fairfax, and Minto. Bollesvain has 357 property holders, 293 of whom are resident owners; 226 are male and 67 female. Of the male resident owners 39, or 17 per cent., are either retired farmers or farmers who live in town and farm land in the adjoining municipalities. Deloraine has 230 property owners, 182 of whom are male and 48 female. Twenty per cent. of the male resident property holders are farmers.

The "back to the land movement" in Manitoba is a movement to the homestead and cheaper lands, rather than to an older settled community. Only fifteen out of 104 farmers interviewed were raised in town. All the others were raised on the farm.

Most of the farm owners began as hired men. The previous experience of the farm owners who at present are working their farms shows that 56 per cent. have been hired men for a period averaging seven and a half years. The mode was three years. 36 per cent. have been tenants, four and a half years being the average period of tenancy. These figures make clear that, except in the case of well-to-do farmers' sons, the natural stepping-stone to ownership in the West is through the hired-man apprenticeship. The average period of ownership was fifteen years. Nine per cent. had owned their farms for over twenty-five years.

## Housing and Household Conditions.

In the prairie section covered by the survey, pioneer housing and household conditions have given place largely to those of a settled and prosperous agriculture. The old settlers as a rule all have fine, large, well-furnished homes. It is the renter and the crop-payment buyer that usually have the pioneer poorly-furnished homes.

The schedule on page 23 is an attempt to give a general picture of housing and household conditions in the open country.

## Means of Communication.

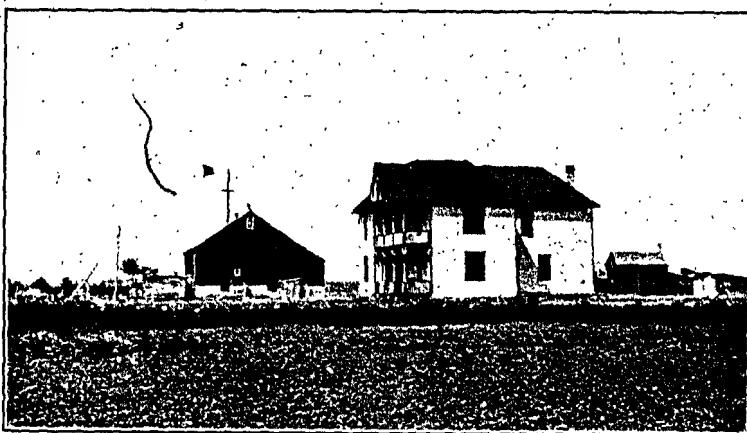
The "good roads" movement is making progress in Turtle Mountain. Thirty-six per cent. of the farmers, in stating what they considered the most needed community improvements, mentioned good roads. For the first twenty years of settlement, most of the road-making consisted in grading the sloughs or low places on the road allowance. This required much labor, and was necessarily slow. During the last decade the improvement has been more marked, owing to gravel being



A PRETTY HOME.



ON ONE OF THE FIRST HOMESTEADS IN THE  
TURTLE MOUNTAIN DISTRICT.



HOUSES: NEW AND OLD.

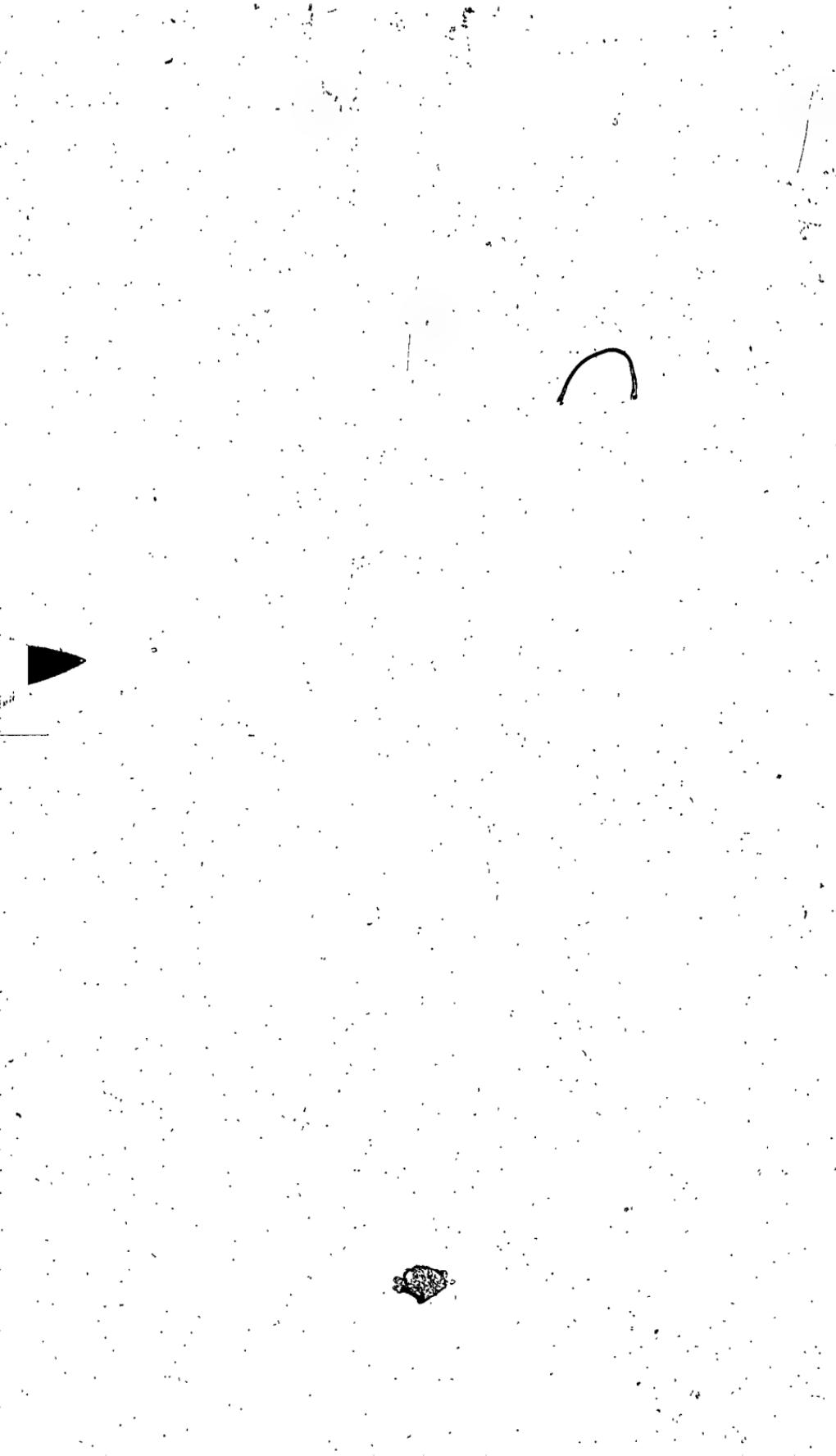


BEAUTIFULLY SHELTERED.



FARM HOMES.

SEMI-PIONEER BUILDINGS.



# HOUSING AND HOUSEHOLD CONDITIONS

	Minot 5/19	SPECIAL TOWNSHIP STUDIES		Random Selections.	Aggregate Totals.
		Hazeldale 2/22	Marsden Dist. 1/22		
Number of families.....	15	15	15	13	96
Number in average family.....	5	5	5	6	5
Housing—Number of houses.....	15	12	13	11	52
Log and Pioneer.....	1	1	1	1	1
Frame.....	7	7	7	5	24
Brick, stone, cement.....	8	40	36	25	25
Average number of rooms.....	14	8	6	12	100
Heated—Stove.....	14	8	67	39	64
Purine, hot air or steam.....	8	8	100	29	96
Lighting—Oil.....	11	10	91	23	4
Gas, etc.....	1	1	26	16	57
Water—Soft.....	15	11	1	19	13
How furnished—Poor.....	14	11	1	5	19
Fair.....	4	4	1	1	8
Well.....	14	11	7	21	81
Musical Instruments—	14	11	18	27	83
Piano.....	1	1	3	3	30
Organ.....	1	1	1	10	60
Gramophone.....	1	1	1	1	6
Violin.....	1	1	1	1	1
Others.....	5	4	26	6	58
Grounds—Poor.....	1	1	1	5	19
Fair.....	1	1	1	1	1
Well Kept.....	1	1	1	1	1
Garden—Poor.....	20	11	65	23	23
Fair.....	11	11	100	4	61
Excellent.....	1	1	1	17	3
Power in house.....	15	12	13	19	83
				3	8
				38	3
				13	13
				16	16
				26	26
				3	3
				11	11
				79	79
				8	9

put on many of the slough grades and the general levelling up of the roads.

In comparing the three municipalities, Winchester is showing the keenest interest in good roads, and getting the best results, although they have retained the old path-master system of road superintendence. About sixty miles of well-graded roads have been built. Last year there were 3,675 eight-hour days of statute labor and \$5,900.00 in cash spent on the roads. The municipality has its own concrete plant. Concrete bridges and culverts are replacing the old wooden ones.

The telephone is found in every township, or in about 60 per cent. of the homes. The largest number in any one township is forty-two in 5-21, and the lowest is one in 1-22. In some of the townships 90 per cent. of the farmers have telephones. Few, if any, of these farmers would think now of being without the convenience of the telephone, because of its business and social value. The farmer's wife welcomes the "talk with the neighbors over the 'phone." It is to be regretted, however, that the talk over the 'phone too often takes the place of the more tangible expression of social unity—household visiting.

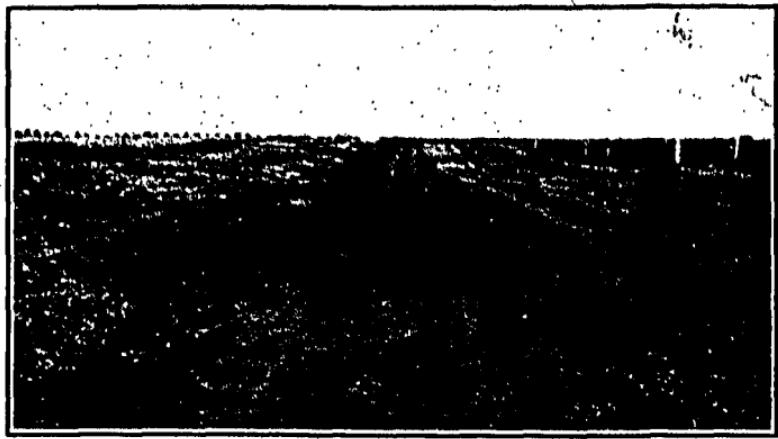
The territory is well supplied with railroads, there being no less than five lines. Four of these—two of the Canadian Pacific and two of the Canadian Northern Road—run east and west, while the Great Northern runs north and south. There is a daily mail service on three of the lines, and a tri-weekly mail service on the Somerset and Wakopa line, and it was expected that a mail service would soon be established on the new Bosissevain-Lauder branch.

Considering the number of rural mail delivery routes being established in Manitoba by the Post Office Department, it would be expected that the farmers of Turtle Mountain would have taken advantage of this provision of the Government and would have had some routes in operation.

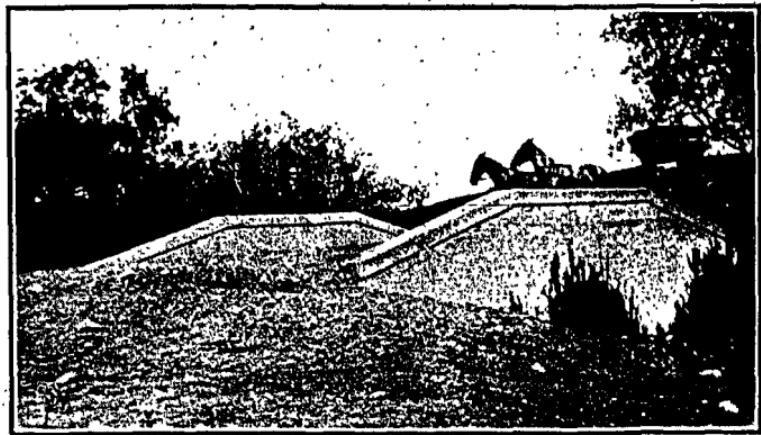
Community leadership in Turtle Mountain seems to be generally wanting. This lack of leadership seems to be a survival, as well as a development, of the early individualism of pioneer days. In reply to the question, "Has the community a leader," less than a third would even venture to suggest the name of a possible leader. There is leadership, however, in certain fields; but the political leaders are a different group from the leaders in the churches; the teachers who have good work in their schools are only influential in their own sphere. In fact there is too little of that wider community leadership which is of such value in uniting the people in movements for rural betterment.

### Social Equality.

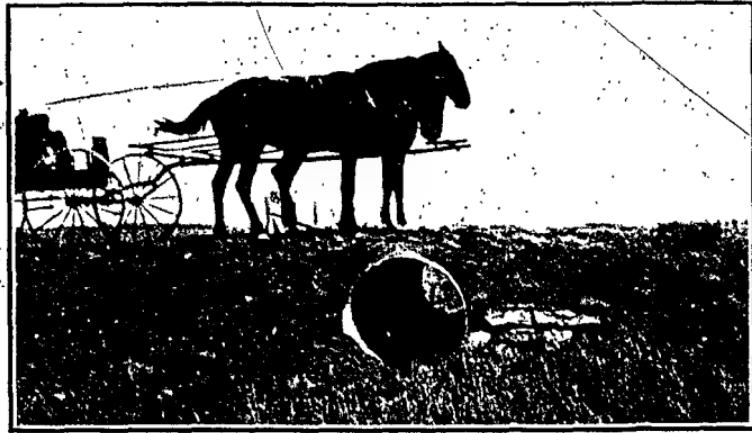
There is little class distinction to be found. Differences in the amount of property owned do not appear to have much influence in



A WELL KEPT ROAD.

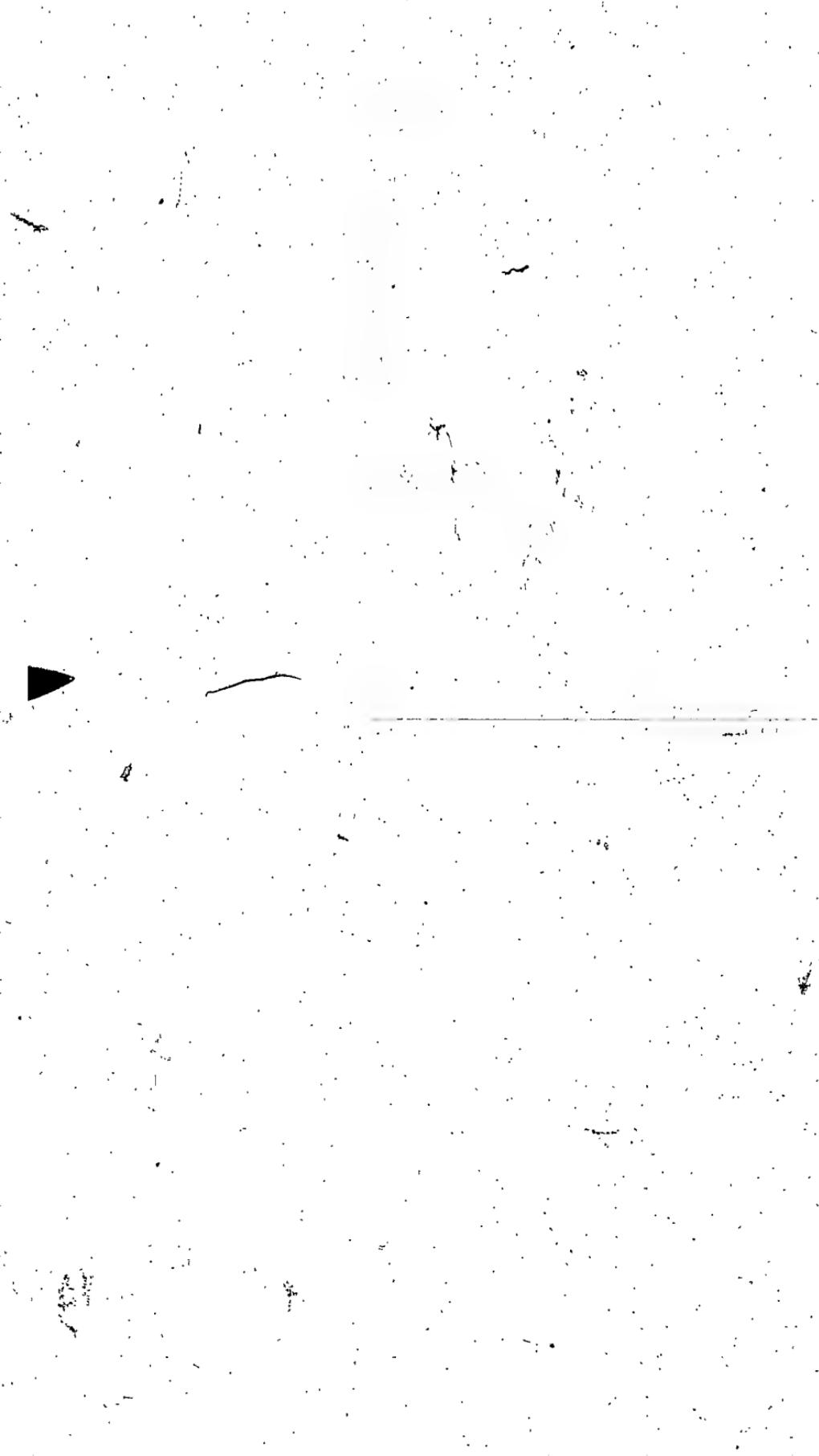


A CONCRETE BRIDGE.



A CORRUGATED STEEL CULVERT.

ROADS.



dividing the community into classes. Lines of cleavage, so far as they are drawn, are based upon ethical and religious standards rather than on ownership of property. The way a farmer voted in the Local Option campaign has more to do with group sympathy than the size of his farm. The dividing lines, as shown in the survey, are that one attends a church and the other does not, or that one takes part in questionable amusements and the other does not. This ethical and religious basis of rating friends in the country reflects very favorably upon our country population, and is in striking contrast to the money rating in most of our cities. This democratic spirit also extends to the hired help, who are treated on the basis of social equality.

## Informal and Community Gatherings.

Attempts have been made from time to time to provide for the informal meeting of the people, but not with much success. At present the stores, livery barns, pool rooms, hotels and curling rinks provide about the only places of informal meeting in the towns. In the country there is considerable neighborly visiting.

There is always a feeling that "the old days were better." It is true, however, in the West, that usually social and community life is richer in the earlier days of settlement. Whether or not the settlers in a pioneer community have more leisure, they take more time to the social side of life.

The larger community gatherings have not decreased in attendance, but they have changed. The Old Timers' Picnic used to draw large crowds. Now it is the Sports Day. From the standpoint of creating and fostering a community spirit and making for social unity these picnics, held along the river or in some quiet grove, had far more social value than the excitement of watching three or four consecutive games of baseball in an afternoon and evening. This is not meant for a criticism of athletics, but rather a plea for the old-time picnic.

The Agricultural Fairs at Deloraine, Boissevain and Elgin bring large numbers together. They are under good management, and are in every way a credit to their communities. Horse racing and the objectionable side-shows have been eliminated, so that now they may be called purely agricultural fairs. This has been a splendid step, but it has been too negative. The prize lists show that there are far too few prizes for the boys and girls. The products from the school garden should have a larger place.

Something in the form of a rural pageant by the school children and young people would tend to increase the interest and the attendance of the younger people and at the same time would have educational value.

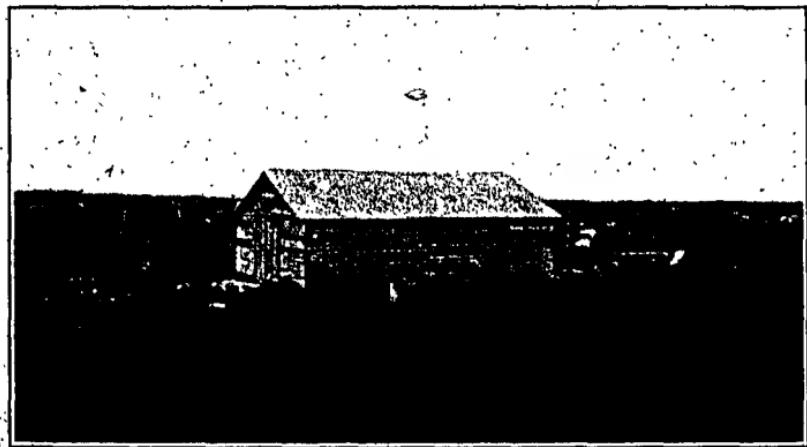
FARMERS' READING.

SPECIAL TOWNSHIP STUDIES.		Random Selections in other Townships.		Aggregate Totals of the Previous Studies.	
Minn. 519.	Hazeldan. 1/22.	Matsen District. 1/22.		Total Number of Subscribers.	Average for each Subscriber.
Number of Subscribers.	16 80	21 87	55 2	15 1	39
Per cent. who Subscribers.	1 1	4 1	13 1	27 3	93
Copies.	16 80	21 87	55 2	15 1	39
Number of Copies.	16 80	21 87	55 2	15 1	39
Total Number of Publications.	5 5	5 5	2 1	1 1	4
Average for each Publication.	7 7	7 7	7 1	1 1	7
Total Number of Subscribers.	5 5	5 5	3 1	1 1	3
Per cent. who Subscribers.	5 5	5 5	3 1	1 1	3
Copies.	3 3	3 3	4 1	1 1	4
Number of Copies.	3 3	3 3	4 1	1 1	4
Total Number of Publications.	3 3	3 3	4 1	1 1	4
Average for each Publication.	7 7	7 7	4 1	1 1	7
Total Number of Subscribers.	7 7	7 7	4 1	1 1	4
Per cent. who Subscribers.	4 4	4 4	2 1	1 1	2
Copies.	20 16	20 16	20 16	20 16	20 16
Number of Periodicals	16 80	21 87	55 2	15 1	39
Story.	1 1	4 1	13 1	27 3	93
Farmers' Advocate.	5 5	5 5	2 1	1 1	2
N.Y. W. Farmer.	7 7	7 7	7 1	1 1	7
Thresherman.	5 5	5 5	3 1	1 1	3
W. H. Monthly.	5 5	5 5	3 1	1 1	3
G. G. Guide.	3 3	3 3	4 1	1 1	4
Religious.	7 7	7 7	4 1	1 1	4
Local.	18 90	20 16	20 16	20 16	20 16
Winnipeg or City.	18 90	20 16	20 16	20 16	20 16
At Home.	10 56	10 56	10 56	10 56	10 56
Books.	20 10	20 10	20 10	20 10	20 10

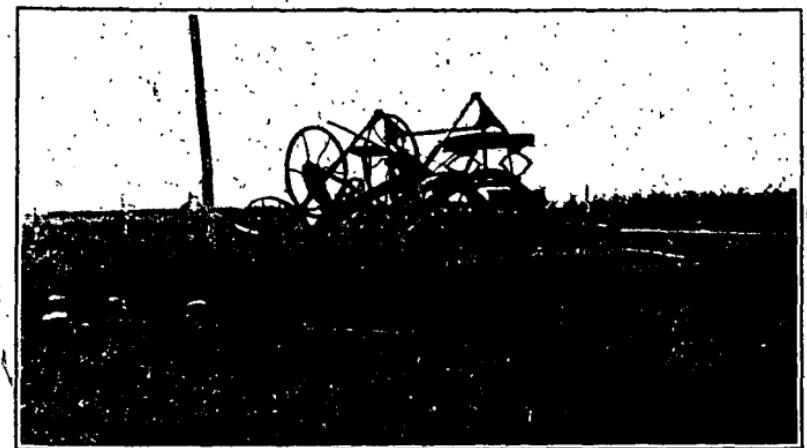
"We are what we think." What we read more or less determines what we think. Our reading, therefore, is of no small importance. The above schedule shows the amount and kind of reading coming into the farm homes.



THE GRADER AT WORK.

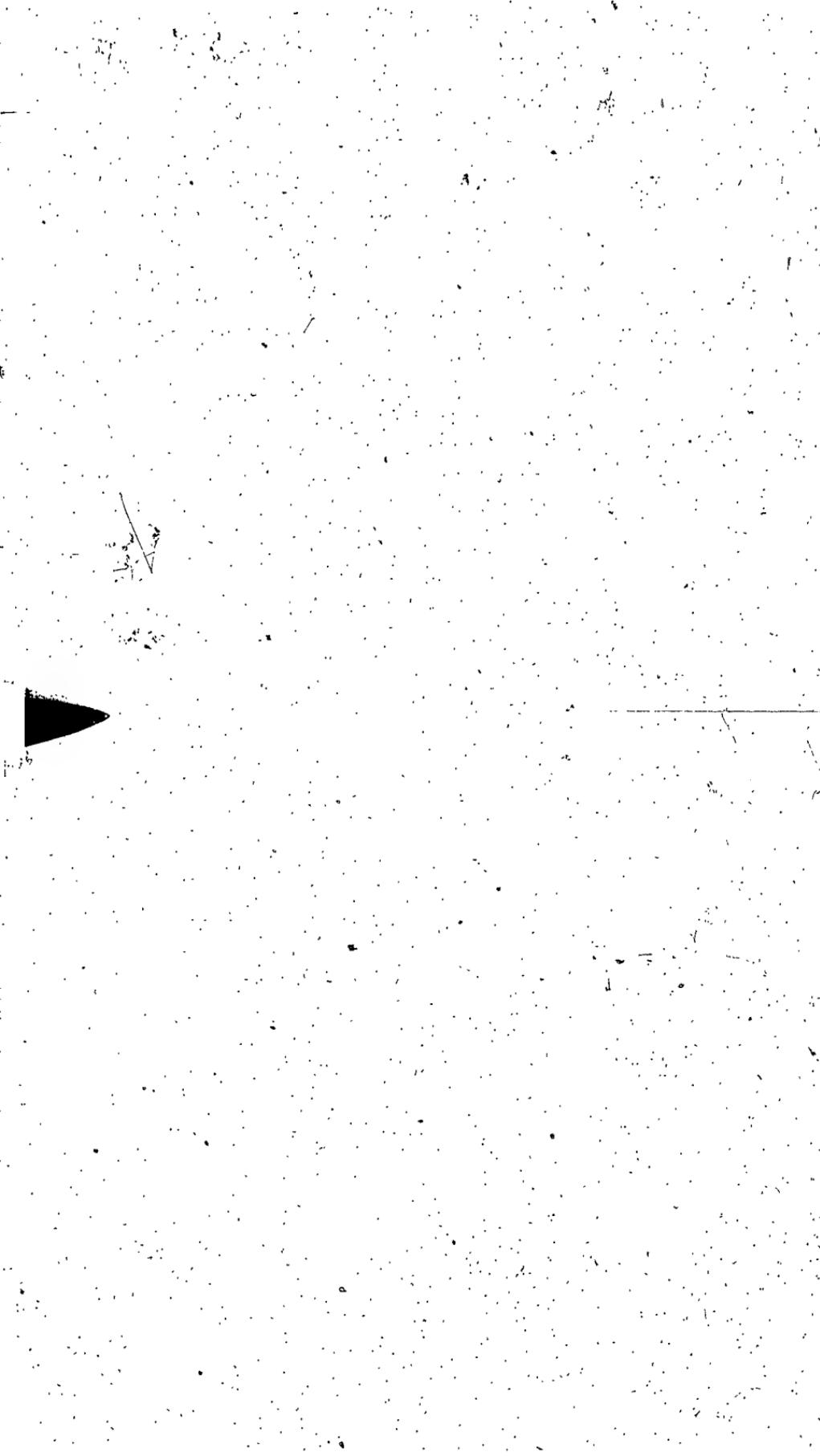


WINCHESTER MUNICIPAL CONCRETE PLANT.



THE ROAD GRADER.

ROAD-MAKING.



## Community Organizations.

With the development of the community, associations are organized for carrying on particular activities, or for achieving special social ends. The church and the school are the most important of these, and are treated at length in the report. Here we desire particularly to discuss the secret orders and the various open societies and clubs.

### SECRET ORDERS.

Among the secret orders the Masonic, Orange, Odd Fellows, Forester, Woodmen, and Knights of Pythias bodies have lodges. The first four mentioned are the more numerous, as well as having the strongest membership. While complete returns were not received from all the lodges, it is a fair estimate to place the total membership at slightly over 900. Many of the men, especially in the towns, are members of two or more societies, so that it is difficult to estimate the number of individuals represented by the above membership. Probably there are about 650. This would be about 30 per cent. of the total male population over twenty-one years of age. The farmers are not as given to joining lodges as the men in the towns. Nevertheless they form a large part of the membership. Some of the most enthusiastic members are found in the country, but as a rule the lodge counts for little in the life of the farmer. The study on the social life of the farmer showed that the farmers who were members of lodges attended on an average only eight meetings a year.

## Home Economics.

Deloraine has the only Home Economics Society in the three municipalities. This society has a membership of sixty-three. Thirteen meetings were held during the year, at which eighteen papers were read and two addresses given. Among the subjects discussed in 1914 were home sewing, reports from the convention, boys and their position in the home, patriotism, taste in dress versus fashion, planting bulbs, unexpected visitors. The two addresses dealt with the interesting subject, "Boys," and were given by two earnest and capable mothers. This was conceded to have been the most helpful meeting held by the society, both as to interest and attendance, there being fifty-eight members present. To quote one of the members, "This work opens up wonderful fields of service and activity."

Among the community activities of the society have been: maintaining a rest room in town, caring for the cemetery, and holding an annual picnic.

The Deloraine Society is to be congratulated upon the helpful co-operation it has established between the women of the country and town. It is to be hoped that a number of other centres, like Minto,

Elgin, Bidford, Brownlea, Boissevain, and Desford will organize similar societies.

At the time of the survey no community had organized a Boys' and Girls' Club. There are now twenty-seven clubs throughout the Province, with an approximate membership of 1,847 boys and girls.

The club is under the direction of the Extension Section of the Agricultural College. The aim of the club is to encourage boys and girls in the farm and household work. The Extension Department distributes, free of charge, to one member of each family represented in the club, one dozen eggs from bred-to-lay hens, and to each member ten pounds of pure-bred potatoes and 150 grains each of three varieties of fodder corn. Special competitions are arranged for the boys through pig-feeding contests and for the girls through sewing contests.

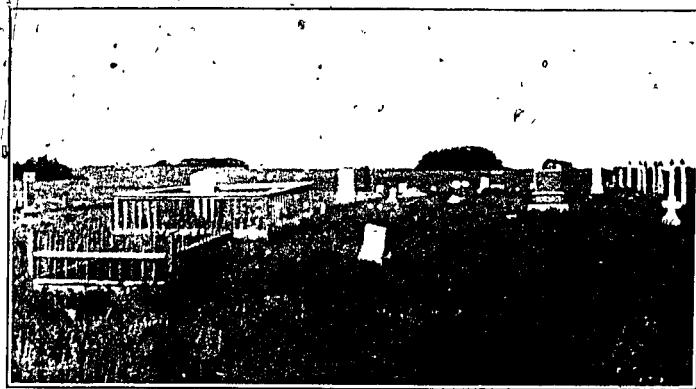
The introduction of Boys' and Girls' Clubs into Manitoba was made in 1913. Already these clubs are beginning to achieve for our boys and girls the intelligent interest in farm life they have achieved wherever tried on this continent.

## Athletics.

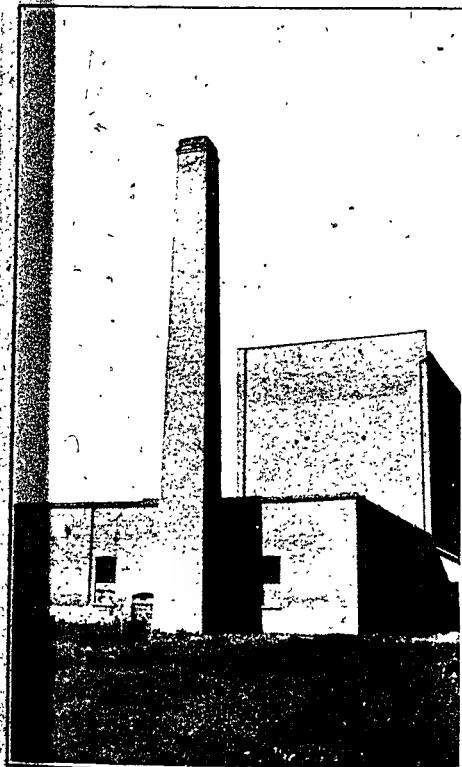
Athletics have long held a leading place in the recreational life of Turtle Mountain. There are twenty-eight or thirty clubs more or less loosely organized for the purpose of athletics. Baseball is by far the most popular summer game, there being no less than twelve different clubs, with a total membership of 183, or an average of fifteen for each club. Football, once the common game, has practically been dropped altogether. Lacrosse is another game that is being played less than formerly. Elgin, however, has been able to keep up the interest, and this year her team got into the semi-finals in the Manitoba Amateur Series. Basketball is gaining in favor, especially where under the auspices of the church or young people's society, as at Elgin and Hazeldean. Tennis is played in all the towns, but it is not made use of sufficiently in connection with the churches and young people's societies.

Hockey, curling and skating are the popular winter sports. The risks are practically all in the towns, so that a large proportion of the people from the country cannot attend. There are a considerable number of the farmers, however, who make a practice of driving six to eight miles for a game of curling.

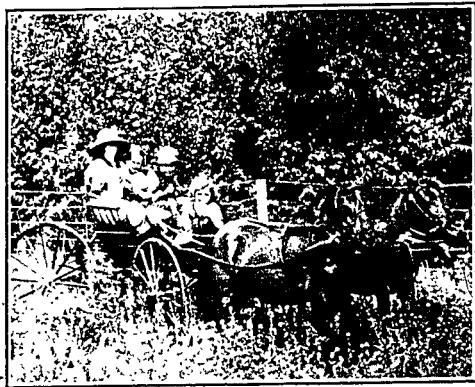
Baseball is the only game that has felt the baneful influence of professionalism. The custom of bringing in paid players, either for the season or for tournaments, is not in the interests of amateur sport, and should be discouraged. Deloraine has been the worst offender. Last year her team was purely professional, there being only one local player. This town, with a population of eight hundred, spent \$3,500.00 on its venture of professionalism, and finished the season with a deficit



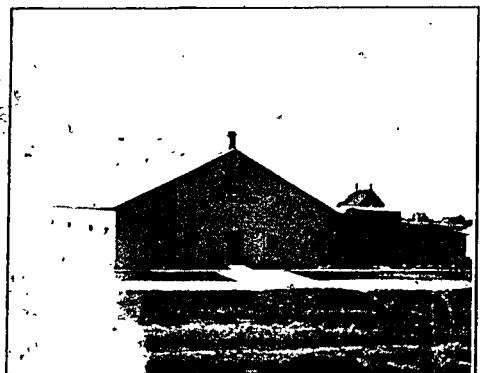
A COUNTRY CEMETERY.



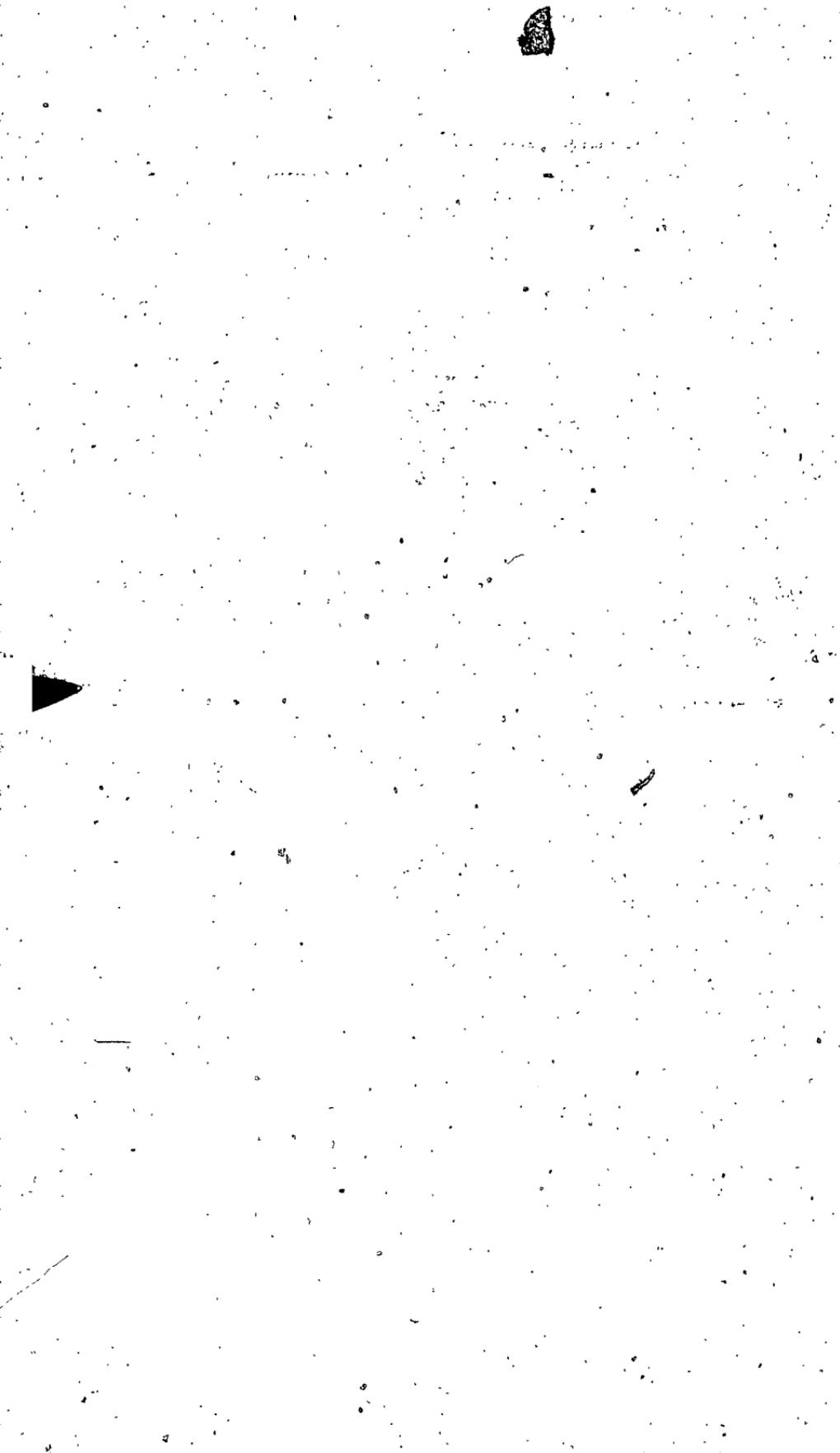
A FINE MILL IDLE.



CHILDREN OF THE MANSE OUT FOR A GOOD TIME.



THE ELGIN RINK.



of \$1,300.00. The salaries of the players averaged \$75.00 per month and expenses, the pitcher receiving \$125.00 and the catcher \$100.00 per month. Apart from the influence in a small town of professionals who spent most of their time in playing pool, amateur sport was killed. The home boys, who needed the training and recreation, were shut out of the games, and further, local interest was lessened, if anything. The writer counted 143 adults and children at one of the games. Both from the standpoint of interest and attendance many of the amateur teams in the country surpassed it. In every way, except in demonstrating the folly of professionalism in the small town, the Deloraine Baseball Team was a failure.

All the towns have one or more pool rooms. These are run in connection with hotels, barber shops, confectionery and cigar stores. They are well patronized by the older boys and the hired men. The pool room presents the most difficult recreational problem of the country town. Its influence is almost invariably bad. It is the most highly commercialized of all amusements and a solution is likely to come through removing the element of private gain. The Y.M.C.A. has been able to use it successfully, and if it could be placed under some local athletic club, as the curling association, or under a young men's club, many of the present evils might be eliminated.

## Moral Conditions.

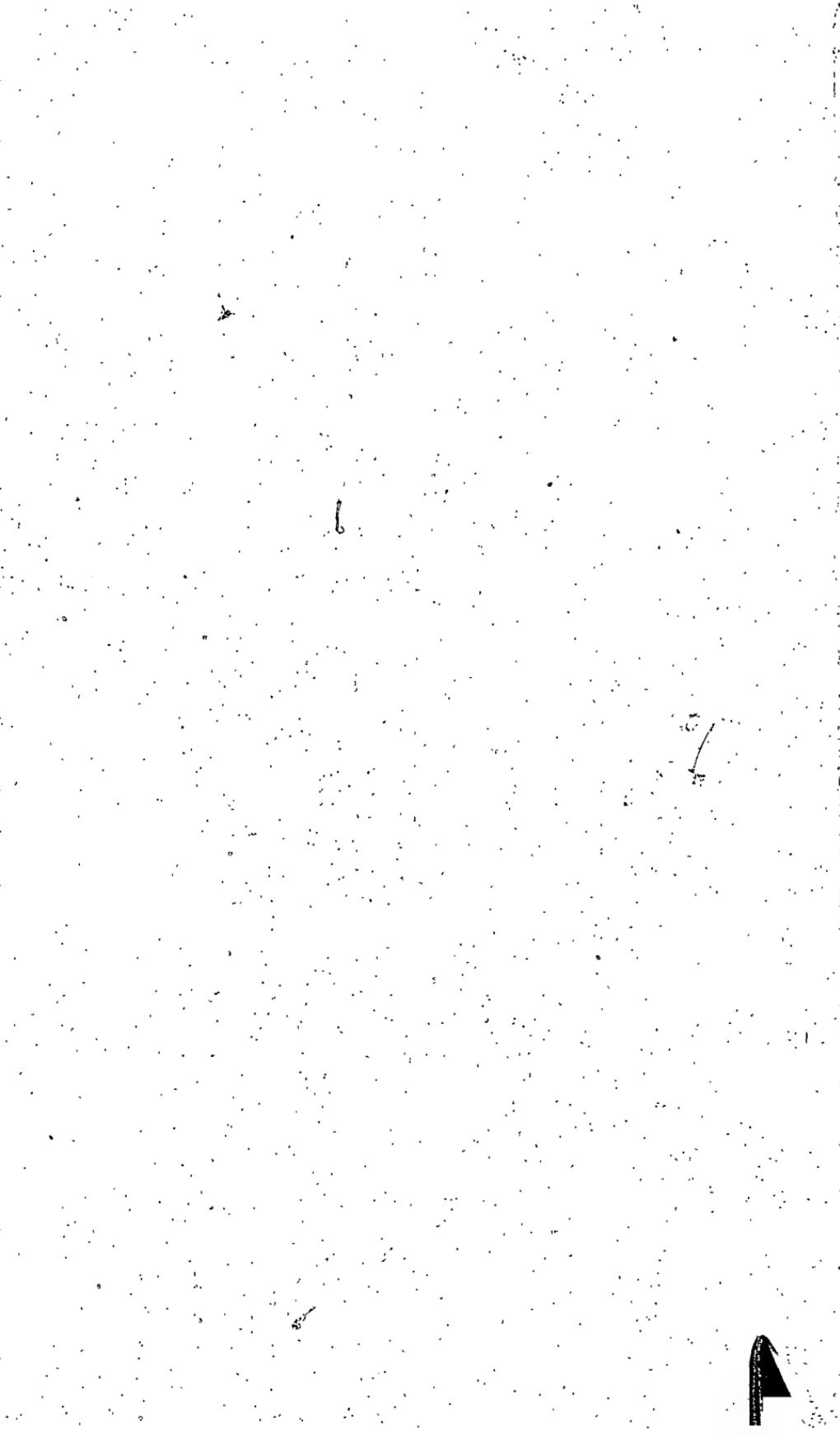
The moral tone as a whole is comparatively good. The moral standard, especially among the native-born young people, is high.

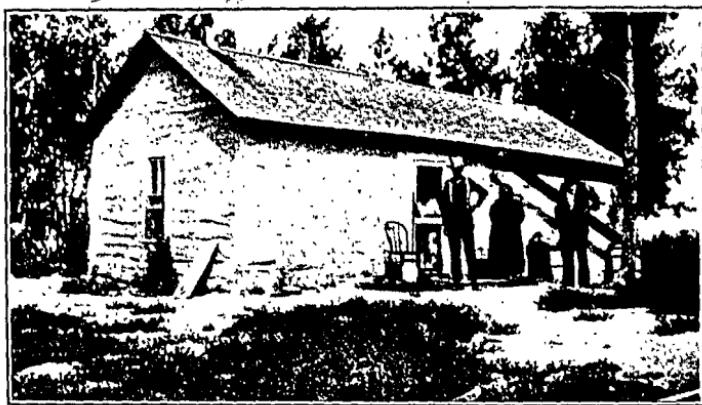
Drunkenness among the farmers is not as common as it was in years past, although at the large community gatherings in the towns with licenses there is still much drinking and rowdyism. The recent Local Option contest wiped out the last licensed bar-room in the three rural municipalities. The by-law was defeated, however, in the incorporated towns of Boissevain and Deloraine by a small majority. Both these places, as has been shown, represent towns that are going back. Business has decreased during the last decade, and is likely to decrease still more during the next, because the territory served by the town has gradually been cut off by other towns on the new railways. Many of the people, however, are under the delusion that the bar-room helps to draw business. This, to a small extent, may be true, but every dollar the bar-room brings costs the town and nearby community at least ten dollars. These towns must face the fact that the territory lost can never be regained, and that increased business can be obtained through making the most of the limited territory that remains. This can never be done by fostering unproductive consumption through the bar-rooms.

The following schedule is an attempt to show the social life of the farmers:

## SOCIAL LIFE

NUMBER OF SOCIAL GATHERINGS ATTENDED BY FARMERS DURING THE PREVIOUS 12 MONTHS.	SPECIAL TOWNSHIP STUDIES.			Random Selection in other TOWNSHIPS.	Aggregate Totals of the Previous Studies.	
	Minto 5/19	Hazeldean 2/22	Marsden District 1/22		Total Number of Classes.	Average Number Attended.
Picnics.....	8	40	18	2	17	12
Family Reunions.....	20	11	53	13	1	71
Church Societies.....	20	14	70	2	12	100
Literary Societies.....	20	9	45	66	1	12
Lodges.....	20	13	65	20	1	16
Lodge Social.....	20	8	40	27	5	14
Athletic Games.....	20	4	20	19	5	11
Moving Pictures.....	20	3	15	28	9	7
Dances.....	20	7	35	8	1	19
Card Parties.....	20	7	35	8	1	23
Pool.....	20	3	15	15	1	15
Home Talent Plays.....	16	16	76	23	2	84
Agriculture and Seed Fair.....	16	16	76	3	1	33
Agriculture Train.....	16	7	35	8	1	11
School Societies.....	7	7	35	8	1	83
Home Economics.....	..	..	..	15	10	67
						12
						5
						42
						6
						1
						27
						15
						55
						1





A HALF-BREED'S HOME.



A SQUAW JUSTLY PROUD OF HER GARDEN.  
HALF BREEDS.

## The Marsden District (1-22).

Without doubt the house-to-house investigation in the Marsden district (1-22) shows one of the most backward rural communities in Canada.

The township lies to the west of the Turtle Mountain Forest Reserve and fronts on the south International Boundary. The land is rough and broken by ravines and sloughs. It was once heavily timbered, but forest fires destroyed the trees and also much of the rich vegetable mould.

The total population is less than one hundred. Thirteen farmers were visited, representing seventy-one persons, twenty-one of whom were boys and twenty-three were girls. All were Canadians, except one American family. Nearly all had lived in other parts of Manitoba before drifting into this district. Four of the families were half-breeds. They were all born on farms, and the men previously had been either hired men or tenants. Most of them had been induced to settle here because of the Government throwing open the land for homesteads. Little progress has yet been made in farming, although some of the settlers have been in the district for seven or eight years. Only a few acres here and there have been cleared, and what is grown is used principally for feeding the few cattle or hogs that may be kept. Two of the half-breeds had very good gardens.

The people are more backward than their agriculture. Kentucky has not the only "mountain whites," for they are to be found living in Township 1, range 22. Eighty-five per cent. of the houses are of the poorer pioneer type. The average house has three low, small rooms for an average family of five persons. At one home—home is not the word that should be used, it is hovel—there is a family of five motherless boys, ranging in age from six to fifteen years. The shack they are living in, for filth, dilapidation and poverty surpasses the worst conditions met with in city housing investigations. Another family visited, with three children at home, and all over twelve years, only two of the children had ever been in school, and their combined attendance was less than a year. Although they had lived there for six years there had never been a minister on the farm, nor did the children know what a Sunday school was. The father said that he had never been in a church, but they would like a call from a preacher. The mother, while not a member of any church, said she preferred the Methodist Church. In two other places visited the mothers of young families, in answer to the question, "What do you think the most needed improvement in the community?" at once said, "a Sunday school."

There is a rural school at the north-west corner of this district, where school has been held intermittently for the last five or six

years. During this period it has never had a qualified teacher. The present teacher has been in this country less than a year, and as he had difficulty in getting work at his trade, which is that of a stationary engineer, he accepted a teaching position. While he is far from what might be desired in a teacher, by all reports he is much superior to the last one, who was in charge of the school for the previous three summers. The school report shows that no inspection had been made for the previous school year, nor for this school year up to the time of our visit in August, although the school was open during the summer. When it is considered that the majority of the trustees are illiterate, it is clear that inspection should not be neglected. In looking over the enrolment of the thirteen pupils, more than half are over nine years of age and three are fourteen, and only one is above the first grade. Added to this there are half as many more children of school age in the district who have never been enrolled at all. Certainly racial degeneracy is partly responsible for this backwardness, but much of it is due to the fact that the children have never had a chance.

Forty-six per cent. of the families have, or once had, affiliation with some denomination. This includes three half-breed families, who are Roman Catholics. Nine out of the thirteen expressed some church preference. Three preferred the Roman Catholic, three the Methodist, two the Presbyterian, and one the Anglican. Since there was no religious service being conducted, and as the only minister within reach was the Presbyterian student-missionary at Wessawa, it was arranged, after the survey had been made, to open a service in Marsden school. A number of very encouraging religious services were held before the missionary had to return to college. Surely if any community needs something more than the influence of the school Marsden does. (The religious uplift of the church is necessary if this community is not to remain a drag on the wheels of progress. The people are not in a position to support religious ordinances to any extent, but if some rearrangement could be made so that Marsden could become connected with a strong prairie appointment, such as Hazeldean, and could have weekly services and careful pastoral visitation, much could be done for this community.)



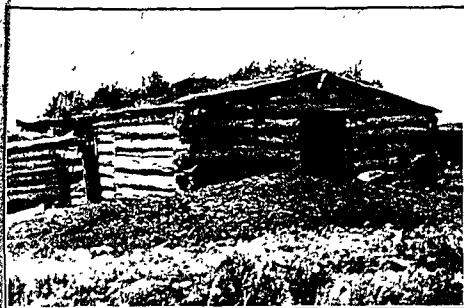
TWO OF FIVE MOTHERLESS BOYS.



WHERE THEY LIVE.



A FEW OF THE PUPILS WHO DURING THE LAST FIVE YEARS HAVE NEVER HAD A QUALIFIED TEACHER.

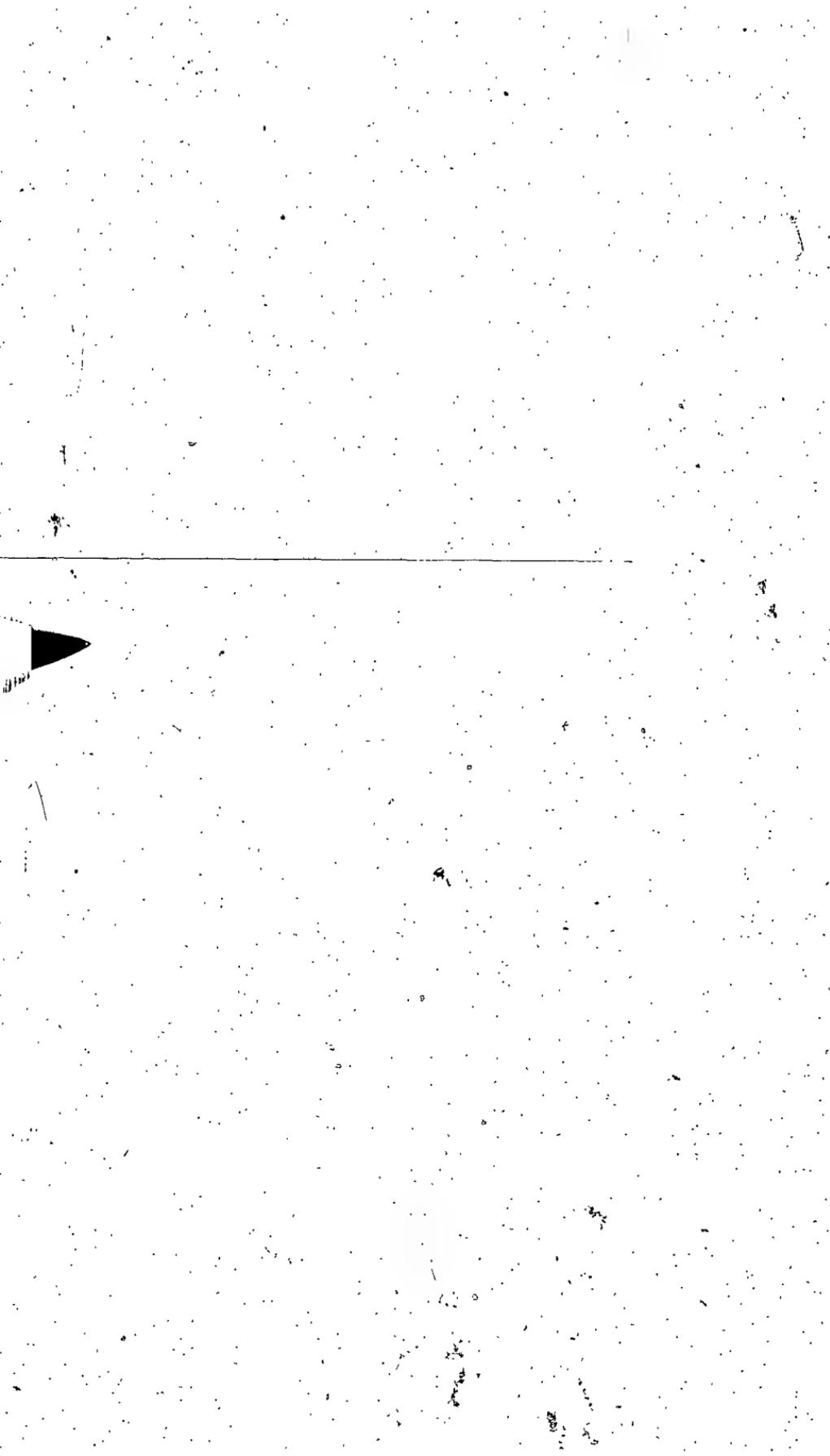


THE STABLE.



FATHER AND BOY ON THE RIGHT NEVER ATTENDED SCHOOL. FIFTEEN-YEAR-OLD BOY ON THE LEFT HAS BEEN FIVE AND A HALF MONTHS AT SCHOOL.

"MOUNTAIN WHITE" CONDITIONS.



## Educational Conditions.

The two leading institutions for the training of boys and girls in the country are the school and the Church. Their purpose is largely the same: to train and guide boys and girls to become useful and efficient members of society. On the one hand the school aims to provide the intellectual tools, and on the other, the Church, through the dynamic of religion, seeks to direct these tools for the establishment of the "Kingdom." The two institutions are so closely related that if one or the other fails in its function the welfare of the community suffers.

The present study includes two town schools, three consolidated schools, and 31 rural schools.

### Material Equipment.

Eighty-one per cent. of the school buildings are frame, the remaining 19 per cent. being of brick construction. The greater number of these (89 per cent.) are one-roomed buildings. Most of the one-roomed schools were erected more than 20 years ago, and embody most of the defects of pioneer architecture and construction.

All, except a few of the newer rural schools which have been built after the plan of the Department of Education, have windows on both sides. This gives rise to trouble from cross lighting, which is so injurious to the eyes of both the pupils and the teachers. Many of the schools still have unjacketed stoves, a system of heating that invariably makes it uncomfortably warm for the little children at the front, or too cold for the older children near the back of the room.

Few of the schools are overcrowded. The seating facilities are poor in many schools. The old double desk is disappearing too slowly. The newer schools have the single desks. In country schools with pupils of different ages in one room, and where the age period may vary greatly in a decade, the modern hygienic desk which can be adjusted to suit any child is the most satisfactory. The practice of letting little children swing their feet from seats much too high for them, and of cramping overgrown boys into seats about half large enough for them, is responsible for both the poor physiques and much spinal trouble too frequently found in the country.

The teaching equipment is fairly adequate in most of the rural schools. Seventy-six per cent. have globes, 86 per cent. have maps, six maps being the average number in each of the schools having them.

Little in the school appeals to the child's sense of beauty. Framed pictures are seldom seen. The custom followed by some teachers of covering the walls with half-tone reprints from magazines has educational value, but too often the arrangement is far from being artistic. With the number of fine houses and home comforts increasing yearly, surely the school should be receiving a little more attention.

In the matter of sanitation, conditions in the school rooms are much behind those in the average home. People who scrub their floors regularly once a week appear to be satisfied to allow their children to sit in a room all day that is scrubbed two or three times a year. Few schools have wells, owing to the cost and difficulty of obtaining a good supply of water on the premises. Water usually is carried by the children from a well on a nearby farm, and is left standing for hours exposed to all the dirt and dust of the school room. The public drinking cup is still used in practically all the schools. The expense of providing a tank with a faucet and a tightly fitted cover, with individual drinking cups, is small, and would mean much to the health of the pupils.

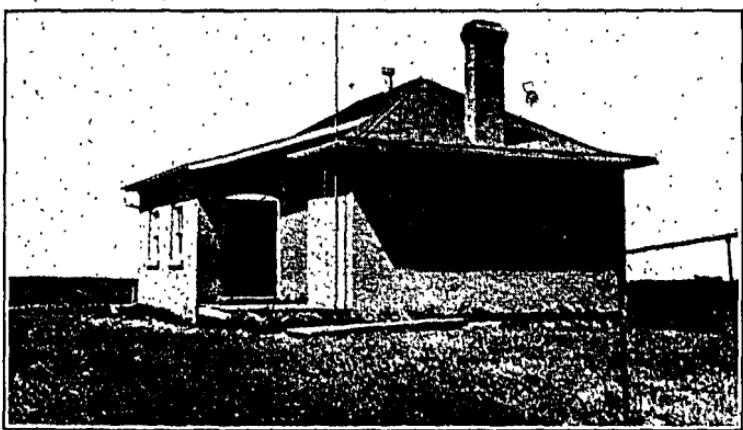
The Superintendent of Education has outlined what he has called "a standard school" for the open country. The requirements are as follows:

#### I. YARD AND OUTBUILDINGS.

1. School site of at least two acres, properly fenced, with tree-planting well begun.
2. A school garden.
3. Two well kept, widely separated, screened outbuildings.
4. A convenient fuel shed.
5. A suitable flag pole with flag in good condition.

#### II. THE SCHOOL-HOUSE.

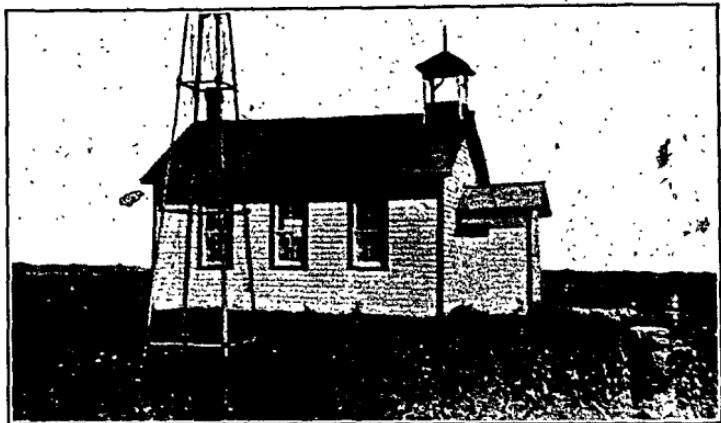
1. School-house well built, on good foundation, in good repair and neatly painted.
2. Well lighted (from the left).
3. Attractive interior decorations, fresh whitewash or kalsomine, pictures, flowers, exhibits of work.
4. Good blackboards—some suitable for small children.
5. A standard heater and ventilator.
6. Floor, desks and cupboards clean and tidy.



CROSS LIGHTING AVOIDED IN A NEW RURAL SCHOOL.

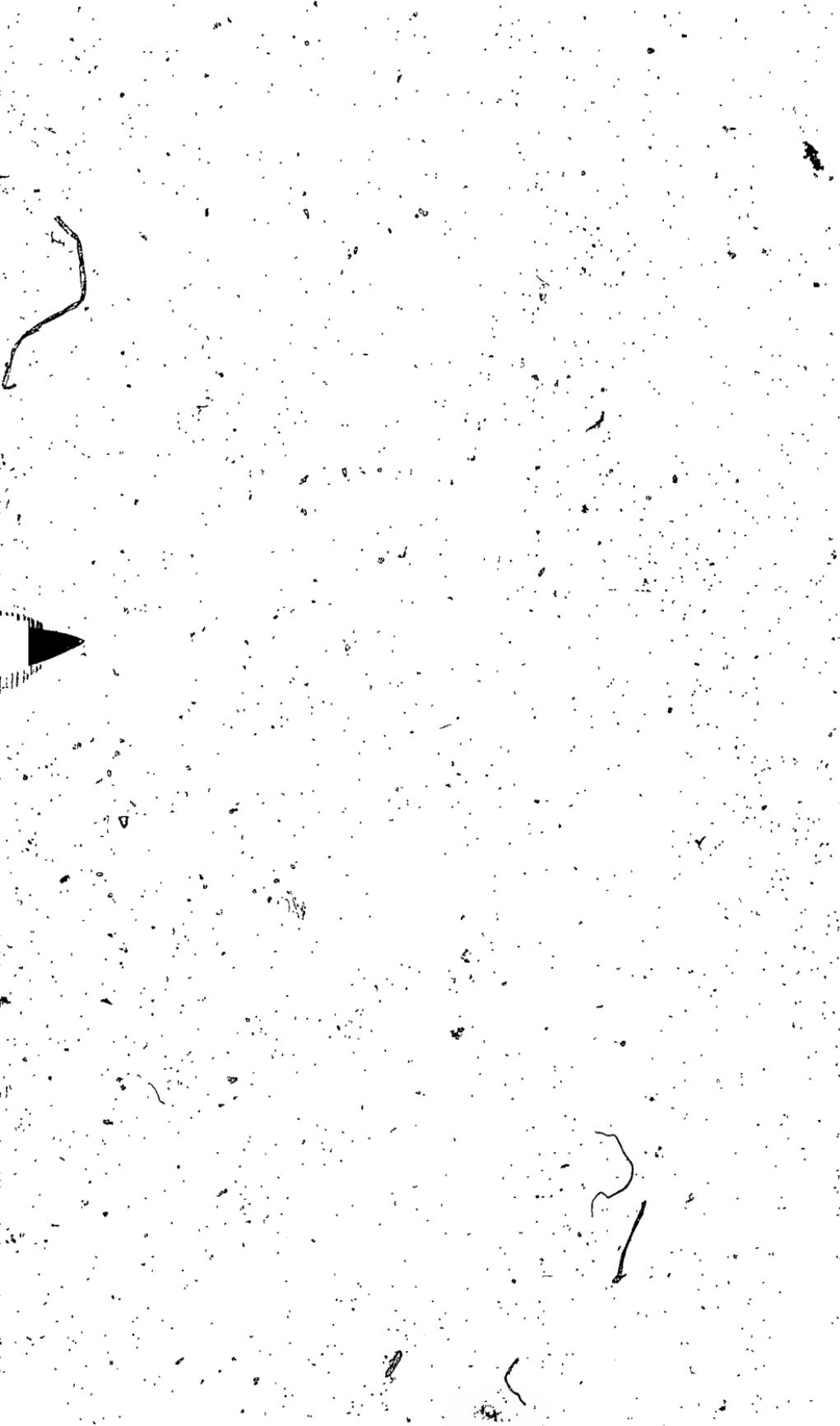


ON THE WAY HOME.



CROSS LIGHTING IN AN OLD SCHOOL.

SCHOOLS.



### III. FURNISHINGS AND SUPPLIES.

1. Properly placed desks, suitable for children of all ages.
2. Good teacher's desk and several chairs.
3. A good book case.
4. A good collection of supplementary readers, and of carefully chosen books for general reading. (These to be used.)
5. Set of maps, globe and dictionary.
6. Sanitary water supply, wash-basin, soap and towels.

### IV. ORGANIZATION.

1. School well organized and classified.
2. Well kept records, filled in daily.
3. A working time-table.
4. Regular attendance.
5. Open at least 200 days in the year.
6. Good discipline.
7. Co-operation between trustees and teacher with frequent conferences.

### V. THE TEACHER.

1. Second-class professional, or better.
2. Rated by Inspectors as a good teacher.
3. Attends Conventions and reads one or more Teachers' journals.

Organized play has not a large enough place in the school life. A considerable number of games, such as baseball, football, tag, pull-away, etc., are played. There is, however little attempt, through organization and supervision, to use these games for the proper physical, intellectual and moral development of the pupils. The school Field Day, such as held at Morden and Woodlands, if introduced, would do much to create a more intelligent interest in the play life of the boys and girls.

The movement for the wider use of school buildings, which is so popular in many cities, might well have been copied from Turtle Mountain District. Here many of the little school buildings are the community centres of the social, intellectual and religious life of their community. Church service, Sunday school, Young People's societies and Grain Growers' Association meetings, as well as social functions connected with these, are all held in some of the school houses.

## Religious Exercises in the Public Schools.

Fortunately Manitoba has been free from the Separate School, with its reactionary influence in fostering sectarian prejudice and in creating social cleavage. The School Act makes provision, however, for religious exercises during school hours. How far the schools take advantage of this opportunity is shown by the following: Out of 36 schools, only 5, or 14 per cent., close the school with prayer; 3, or 8 per cent., have Bible reading; and 4, or 11 per cent., have other forms of religious training. All the teachers say that they are giving instructions in moral principles. Only in 3, or 8 per cent., of the schools are the Ten Commandments used as teaching material for moral instruction. Flossie School, among the Belgian Roman Catholics, teaches the Catechism and uses the Ten Commandments for instruction in morals.

The above figures show that the Bible is receiving little attention in the schools. Whatever may be held to the contrary, it is safe to say that there is no Province in Canada where Bible reading, either in connection with or in the public schools, may be carried on with less difficulty. What is needed is a greater recognition of the value of the Bible in the training of boys and girls. Tolstoi said, "Without the Bible, the education of the child in the present state of society is impossible." Pennsylvania has recognized this and has a State law requiring the daily reading of "not less than ten verses of the Bible" in all public schools. In Australia, the Bible readings, with unsectarian explanations, are selected for the schools by a provincial referendum of the voters. North Dakota gives high school credits for out-of-school study of the Bible as literature, and Colorado gives credits for out-of-school religious study of the Bible. Manitoba has entered upon an era of co-operation and there is no sufficient reason why sectarian prejudice or popular indifference should deprive any of her boys and girls of a knowledge of their priceless heritage—the Bible.

## Educational Expenditure.

Owing to the large farms, sparse settlement and consequent small enrolment in many schools, the expenditure on education is high. In the one-roomed schools, the actual cost per pupil is \$35.75 per annum, and the total expenditure per pupil for all educational purposes, \$52.78 per annum.—This latter amount includes salaries, school expenses, interest and payments on school property. This seemingly large expenditure is slightly lower than the average expenditure on education for the whole province, which is \$60.19 per pupil.

## Enrolment and Attendance.

The actual condition of school attendance is of first importance in any study of Manitoba schools. For this purpose, the enumeration which includes the number of all the boys and girls between the ages of 5-21 years living in the various school districts, together with the monthly school reports on enrolment and average attendance, is most valuable. The enumeration of 32 rural school districts shows that they have 871 persons between the ages of 5-21 years, 478 of whom are boys and 393 are girls. The total enrolment of the 32 schools reporting was 829 pupils, of whom 425 are boys and 354 are girls. Of this number 527 pupils, or 62 per cent., are between the ages of 5-11 years; 278 pupils, or 34 per cent., are between the ages of 12-16 years; and 24 pupils, or 4 per cent., are over 16 years of age. The total enumeration of the three consolidated school districts, namely, Elgin, Fairfax and Waukeemo, is 352 persons, 189 of whom are boys and 163 are girls, and the total enrolment is 345 pupils, of whom 173 are boys and 172 girls. Of this number enrolled, 266 pupils, or 77 per cent.,

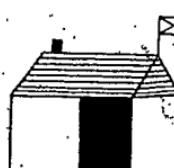
## Comparative Statement Of Average Attendance To Total Enrolment



71%  
Town School



64%  
The  
Consolidated  
School



48%  
Country  
School

## Turtle Mountain Survey

are between the ages of 5-11 years; 69 pupils, or 20 per cent., between the ages of 12-16, and 10, or 3 per cent., over 16 years of age. The total enumeration of the three town schools, namely, Minto and Boissevain, is 378 persons, of whom 145 are boys and 233 girls. The total enrolment of the two schools is 384 pupils, of whom 193 are boys and 191 girls, and of this number enrolled 228 pupils, or 59 per cent.,

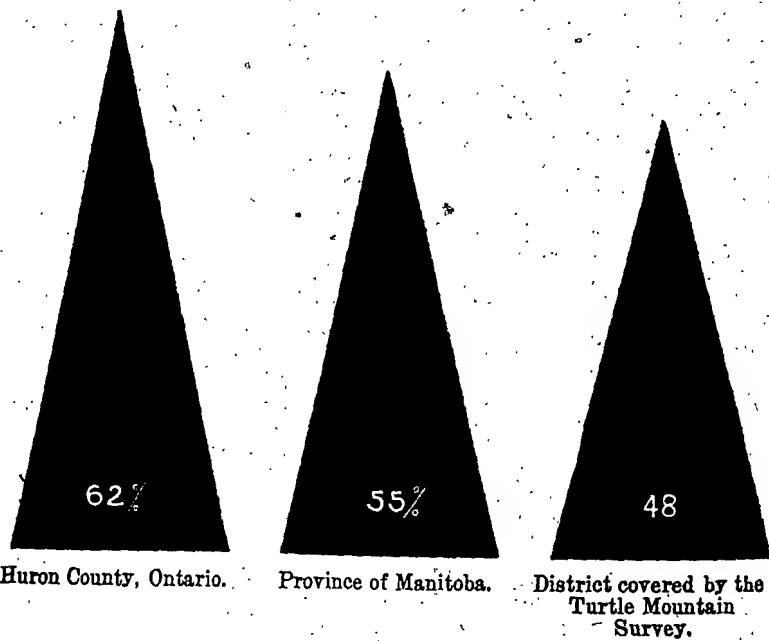
are between the ages of 5-11 years, 124 pupils, or 32 per cent. between the ages of 12-16 years, and 32 pupils, or 9 per cent., over 16 years.

The average enrolment of pupils in the one-roomed rural schools is 25, and the average attendance 12 (11.96), or an average attendance to enrolment of 48 per cent.; in the consolidated schools, 64 per cent., and in the town schools 71 per cent.

The chart on page 35 shows the great advantage of the town and consolidated over the rural school in the matter of attendance. Leaving aside the town schools, where conditions are favorable to more regular attendance, the consolidated shows a marked increase over the rural school in attendance, amounting to 33 per cent. This is most significant. It means that the pupils enrolled in the consolidated school attend school on the average as much in two years as the pupils enrolled in the rural school do in three, or to put it another way, the pupils in the consolidated school would average as much schooling at 14 years of age as the pupils in the rural school would average at 18 years of age.

Rural school attendance is shamefully low in the districts covered by the Survey. The following chart shows that in Huron County, Ontario, the rural school attendance is 62 per cent. of the enrolment, and for the one-roomed rural schools of Manitoba, as a whole, 55 per cent., while Turtle Mountain is only 48 per cent.

#### PERCENTAGE OF ATTENDANCE TO ENROLMENT IN ONE-ROOMED SCHOOLS.

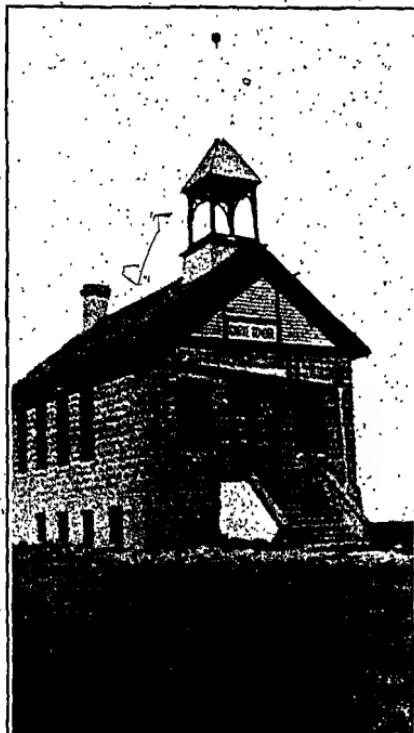




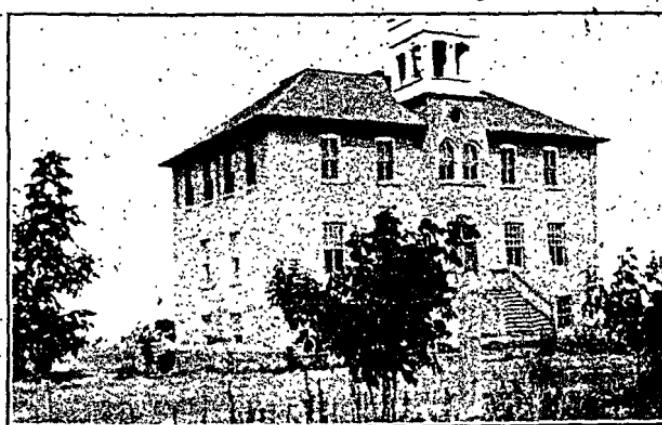
FAIRFAX CONSOLIDATED SCHOOL.



A TYPICAL RURAL SCHOOL.

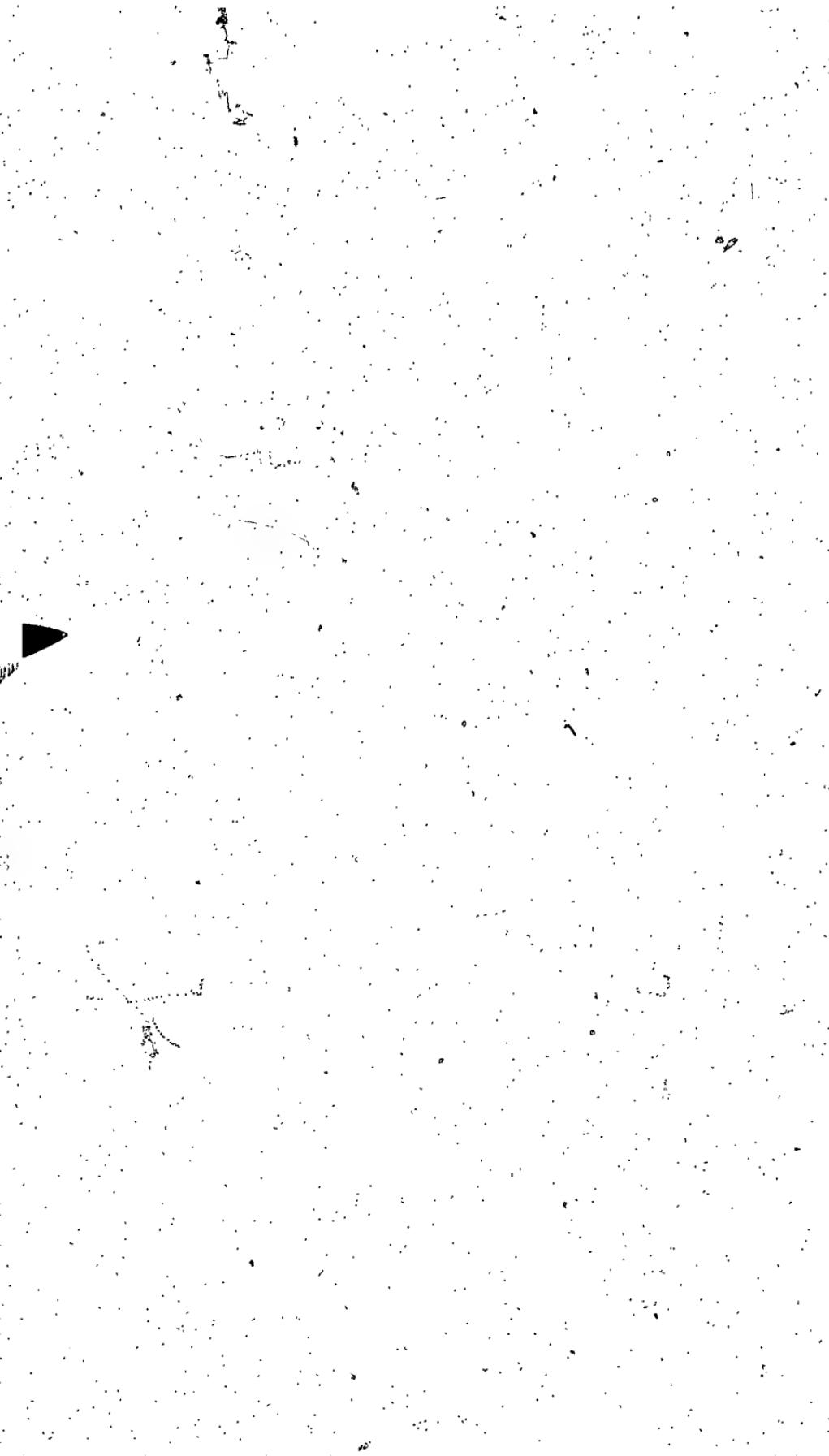


A NEW RURAL SCHOOL.



ELGIN CONSOLIDATED SCHOOL.

TYPES OF SCHOOLS.



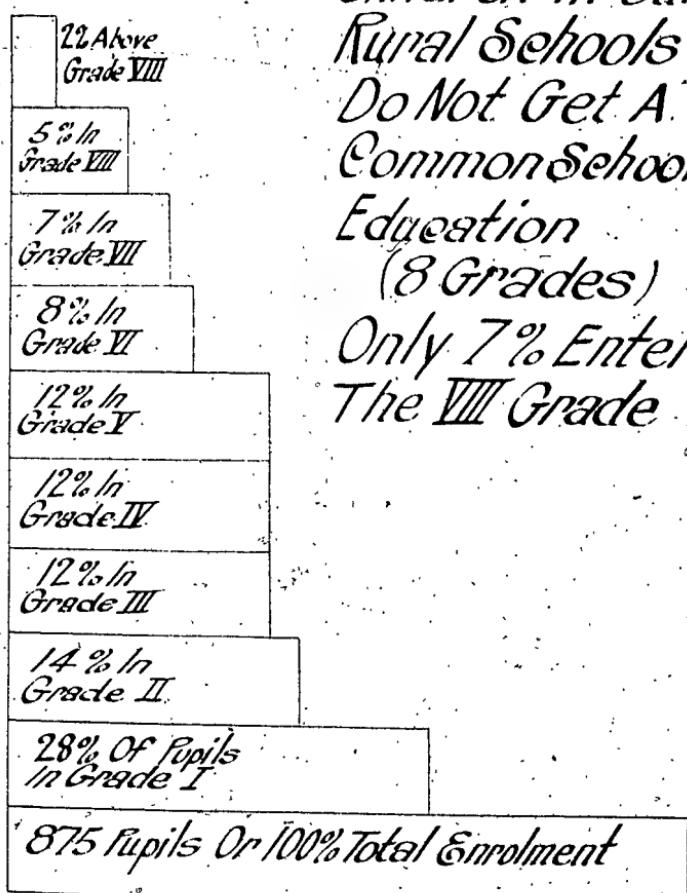
All the pupils are not responsible for this low and irregular attendance in the rural schools. Many of the children attend regularly. In 31 schools, which average over 200 teaching days, only 31 per cent. of pupils attended more than 150 days, 25 per cent. of pupils attended between 100 and 150 days, and 44 per cent., or nearly half of the pupils, less than 100 days, or half of the school year. These figures are the most convincing argument that the boys and girls are being deprived of their inalienable right to a common school education. Turtle Mountain District is no longer pioneer, but its school attendance is worse than in many pioneer communities. The fact that 44 per cent. of the children of school age are in school less than 100 days, in a territory well supplied with rural schools, reveals a shameful state of neglect. Even when it is considered that part of the 44 per cent. is made up of children who are just beginning school and those who are leaving, and allowance is made for sickness and for those who may be either moving into the district, or moving out of it, the fact remains that an overwhelming large percentage of children are not getting a very fair chance to obtain an education. This is the day of universal education. The boy or girl to-day who is not receiving an elementary education must be greatly handicapped throughout life. It was different 40 years ago when education was not so common, the boy as he went out in life, did not need to compete so often with those who had received better training.

Further, as our agriculture becomes more intensive and necessarily more scientific, the boy who has received a fair public school training will be able, much more readily, to adjust himself to the newer methods and practices in agriculture. No farming community can hope to keep step with general progress that permits its boys and girls to grow up with half a common school education. Such attendance, as is seen in Turtle Mountain District, is not only unfair to the children who attend irregularly, but to the teacher and the boys and girls who do attend regularly.

The result of this irregular attendance, as seen in the following chart, on page 40, shows that only 5 per cent. of the pupils are in the VIII. grade, whereas it might reasonably be expected that twice as many pupils would complete the eight grades.

Added to this shameful irregularity in attendance, 14 rural school districts out of 24 reporting, or 58 per cent., say that there are children of school age who are not attending school at all. This does not include the two schools which reported two children seriously defective. The average number not attending school in each of these 14 school districts was three, or a total of 43 in all the districts. In very few of the school districts can distance be given as a reason for non-attendance, for the average pupil lives less than  $1\frac{1}{4}$  miles from the school, and in wet or stormy weather most of the parents are in a

position to drive their children. The school district, municipality and province should work together to see that such children are not neglected. The educational maxim that must be acted upon in our democratic civilization must be educational opportunity for every child, and every child taking advantage of that opportunity. Sufficient at-



tention has not been given to this matter in Manitoba, either from the standpoint of the local school, the Department of Education, the Government, or the churches. It is a well-known fact that the Roman Catholic Church has been opposed to compulsory education. The result is that a strong public opinion, demanding every child in school

every school day, which is to be found in Ontario and elsewhere, has not been developed. Even if it must be acknowledged that weather conditions are arduous, and that in the newly-settled part of the country the population is sparse and the roads are poor, it should not be a sufficient excuse for any citizen failing of his utmost to the end that every boy and girl shall have, at least, a public school education.

The teacher can do much to impress upon the parents the need of regular attendance on the part of the child. Every absence of the child should be noted and enquiry made by telephone, or note, or if this does not succeed, by a personal call. Then, if there be no response, all that remains is for the teacher to comply with instructions of the Department of Education, which require that "The teacher or principal of every public or private school in the Province must report to the Department, on the last day of each month in the school year, the name, age and address of every pupil on the register of such school who has not attended regularly during the month, together with such other information as may be required by the Department. Forms for making these reports will be supplied to all schools by the Department. The teacher should notify the proper truant officer of any case requiring action on his part during the month."

The Department of Education, recognizing the large influence of the trustees in securing the enrolment of every child in their district, both through creating public opinion and in helping to enforce the provisions of the Act, have stated that, "It is the duty of the trustees of every public school district in the Province to ascertain and report to the Department of Education, on or before July 15th, in each year, the names, ages and addresses of all children between the ages of 7 and 14 years who have not been enrolled during the preceding term in the school or schools of their district, and to report also the particular residence of the parents, guardian or person having charge of such children."

From the above quotations, which are from the Children's Act, 4 Geo. V., 1913-14, it will be seen that the Department of Education holds the teacher responsible for reporting all irregular attendance and the trustees for reporting all cases of truancy. Under this Act the hands of teachers and trustees have been greatly strengthened. It is to be regretted that any parent should need to be compelled to give his child a chance. Experience of nations has shown, however, that economic and social efficiency rests upon general education and therefore justifies our Government in demanding that every child shall have an education. Below is a copy of that part of the Act bearing on the duty of teachers, trustees, parents and truant officers.

## The Children's Act, 1913-1914

### PART II.

#### TRUANCY.

**31.** Any officer, constable or policeman may apprehend, without warrant, and bring before a Judge, as neglected, any child apparently under the age of sixteen years, who,

(h) Is a truant.

(2) It shall be the duty of the trustees of every public school board, of every public school district in the province, to ascertain and report to the Department of Education, on or before the 15th day of July in each year in which the public school or schools of such district are kept open, the name, age and address of every child in such school district over the age of 7 and under the age of 14 who is not registered in the public school of such district during the preceding public school term, and also the particular residence of the parents, guardian or person having the charge of every such child during such term; and it shall be the duty of the teacher or principal of every public or private school in this province to report to the Department of Education, on the last day of each month of the school year in which the school of such district or such private school is kept open, the name, age and address of every pupil on the register of such school who has not attended school regularly during such month, together with such other information as the Department of Education may require for enforcing the provisions of this Act.

(3) It shall be the duty of all probation and truant officers and the superintendent of neglected children to examine into all cases of truancy when any such come under their notice, or when requested to do so by a superintendent or inspector of schools, or by any school trustee, or by any ratepayer of the districts, or school principal, and to warn each such truant, and the parents, guardians or other persons having charge of him or her, in writing, of the consequences of truancy if persisted in, and to require by notice in writing such parent or guardian or other person to cause the child to attend some school, or make some other provision for his or her education in accordance with this Act, within five days from the mailing or delivery of said notice to him, and, in default, to cause parents, guardian or other person to be prosecuted under this Act.

**42.** Any person who, having the care, custody, control or charge of a child, under the age of sixteen years, who permits any child to be truant or causes or procures such child to be a truant shall be guilty of an offence under this part, and on conviction thereof by a police magistrate shall be liable to a fine not exceeding one hundred

dollars, or, in default of payment of such fine or in addition thereto, to imprisonment, with or without hard labour, for any term not exceeding three months. R.S.M., c. 22, s. 17; 6-7 Ed. 7, c. 6, s. 5.

The judge may impose conditions upon any person found guilty under this section and suspend sentence subject to such conditions, and on proof at any time that such conditions have been violated may pass sentence on such persons.

### STATUTES OF MANITOBA, 1914, CHAPTER 3

9. No child under the age of fourteen years shall be employed by any person, firm or corporation during school hours while the public school of the district in which such child resides is in session, except under the terms of a written permit obtained from a judge or the superintendent of neglected children or a truant officer, and any person, firm or corporation employing any child contrary to the provisions of this section shall be liable, on summary conviction before a police magistrate or justice of the peace, to a fine not exceeding one hundred dollars for each offence, and, in default of payment, to imprisonment for a term not exceeding one month.

The Protestant churches of Manitoba have long striven to obtain some statutory enactment that would protect our boys and girls in their right to a public school education. The present Act is a long step in the right direction, and it can accomplish much if it receives the proper support. Already it has increased attendance. In 1912-1913 the total enrolment of one-roomed schools in Manitoba was 32,402, with an average attendance of 15,620, or 48.2 per cent. During 1913-1914, under the New Act, the total enrolment was 34,581, and the average attendance, 19,178, or 55.4 per cent. Part of the increased enrolment of 2,178, together with a net gain of 7.2 per cent. in average attendance, can be traced to the Act. There is still room for much improvement. The Church has a large mission to bring home to the common conscience of the people their duty in seeing to it that every child gets an education. There is no greater community sin, to-day, in Manitoba, than that our children should be robbed of this priceless equipment for life's struggle. May our churches do their part to develop a "mores" \* that will class those who thoughtlessly deprive their children of an education with ordinary thieves.

### The School Garden.

In the past the curriculum of the elementary and secondary schools in Manitoba has directed the attention and efforts of the pupils toward obtaining matriculation and teachers' certificates. The

\* "Mores" is a public consciousness of obligation having moral sanction.

education of 95 per cent. of the pupils has suffered to enable the 5 per cent. who enter the professions to receive the required preparatory training. The now democratic movement in education seeks to adapt the curriculum to the needs of the neglected "ninety-five per cent." For the country boys and girls this movement is taking the form of elementary agriculture, nature study and the school garden. There always have been a few schools in the Province where considerable attention has been given by some interested teacher to make the school property attractive. The grounds were fenced, trees planted on the fire break, flower beds laid out, and the children encouraged to beautify the school premises. Such schools, however have been rare exceptions.

The new movement not only plans to make these exceptions the rule, but to create and to foster a keener and more scientific appreciation of agriculture through the agency of the school garden. This is being accomplished. Nature study, which has been a school subject for many years, needed the introduction of the school garden to make it a subject of real living interest for the pupil instead of being merely bookish.

A considerable number of the schools already have gardens and others are planning for them. In reply to the question, "In what is the school making its most noteworthy success," 39 per cent of the farmers said, "Nature study and the school garden."

The mothers were asked, "Do your children show greater interest in plant life and agriculture because of the training they are receiving in nature study, agriculture and the school garden?" and "Do you consider the teaching of these subjects helpful?" Sixty-six per cent. said their children did show greater interest and 90 per cent. considered the teaching of these subjects helpful.

An attempt also was made to find out how the children over ten years of age liked nature study and the school garden, and 94 per cent. of over 300 pupils in the various schools said that they liked it, and 80 per cent. said that they would like to have a school garden next year.

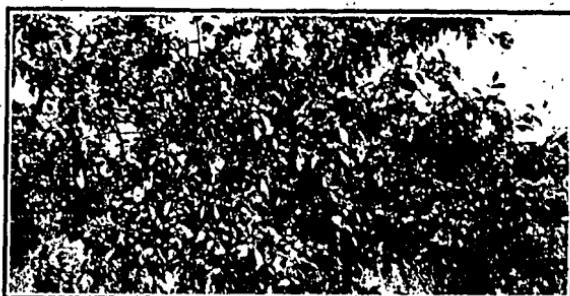
These figures are the strongest argument that the attempt to ruralize the curriculum of the country school is appreciated by country people. When it is remembered that these subjects are still very imperfectly taught in many schools and that the school garden is usually inferior to the farm garden, this showing is most remarkable. In most cases the soil of the school garden had received little if any previous preparation, and at very few of the schools were the gardens cared for during the summer vacation. Two improvements in the school garden are essential: First, the physical conditions, such as fencing and preparation of the soil must be as carefully attended to as in the best home gardens; and second, during the vacation period



A PLUM TREE.



A GRAPE VINE.

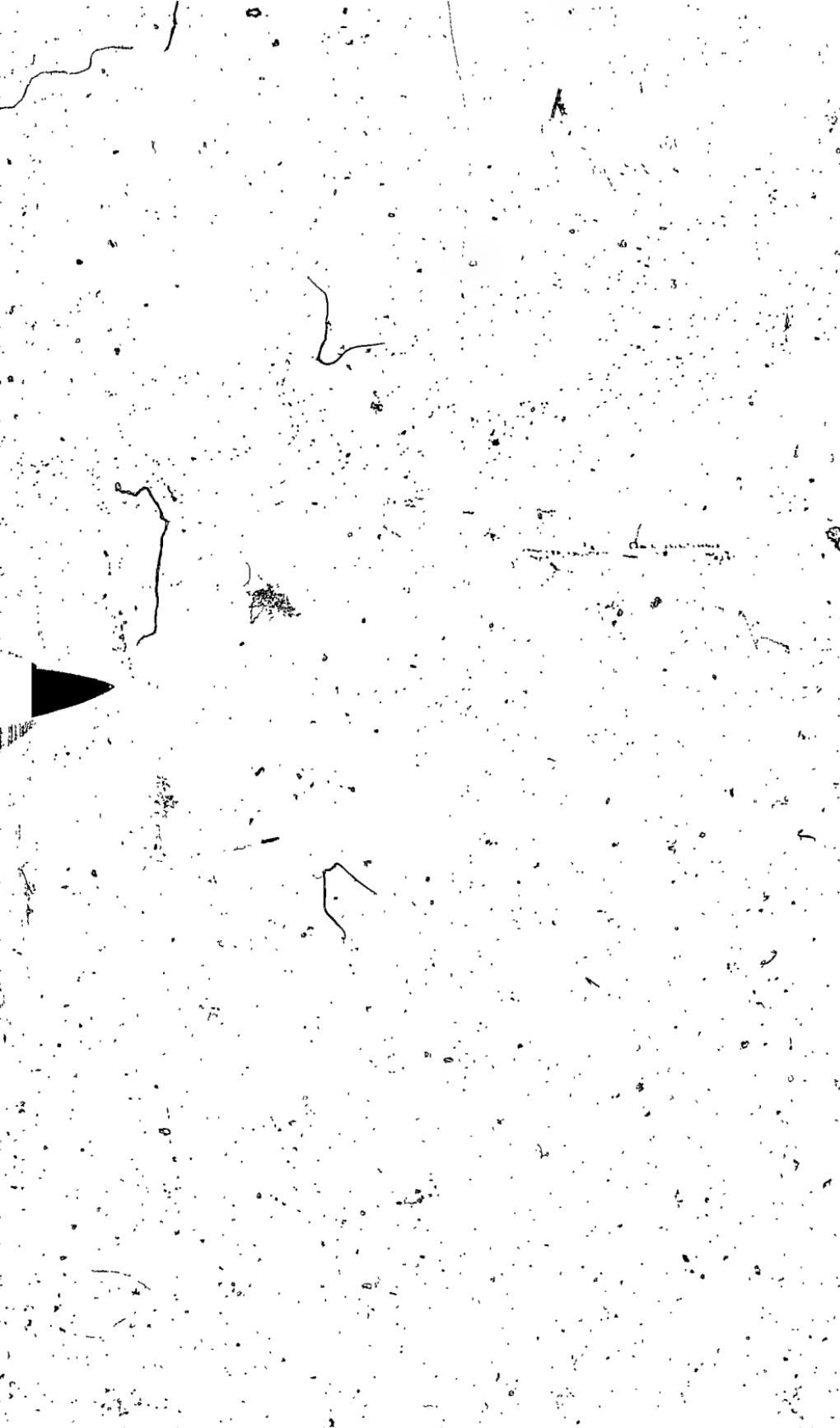


CRAB-APPLE TREES.



AN APPLE TREE.

HORTICULTURE.



uniform care must be provided independent of the pupils. The Department of Education might very profitably meet the expense of such care, providing always that at the beginning of the vacation, the gardens came up to the Department's standard. The local Agricultural Society might give encouragement by offering prizes for the best collection of school garden products and to individual pupils for school plot exhibits. If the prizes for individual pupil exhibitors were conditioned by a home plot, as well as a school plot, so that part of the pupil's interest was centred in the garden at home, they might accomplish even better results.

The Department of Education is not only to be commended for the interest it is creating and fostering in country life through able leadership, but also for the practical assistance given the schools throughout the Province in providing materials for school gardens.

During the year—

15,000 windbrace seedlings,

1,700 packages of pure grain seed,

800 parcels of pure potatoes,

300 flowering shrubs,

525 perennial flower roots,

4,550 packages of vegetable and flower seeds were distributed either free or at cost to nearly 200 schools.

## Consolidation of Rural Schools.

An attempt was made in the present Survey to ascertain the influence of the two types of schools—town and consolidated—on the vocational tendency of children living on farms. Five schools were chosen—three town and two consolidated. The replies are from children over ten years of age, whose average age is slightly under thirteen years.

The schedule on page 46 shows that 24 per cent. of the rural pupils in the town schools and 31 per cent. of the rural pupils in the consolidated schools desire to farm. This percentage of children favoring farm life in either case is too small, but indicates that consolidation lends itself more to the fostering of that rural atmosphere which is so essential to keeping a fair percentage of the boys on the farm.

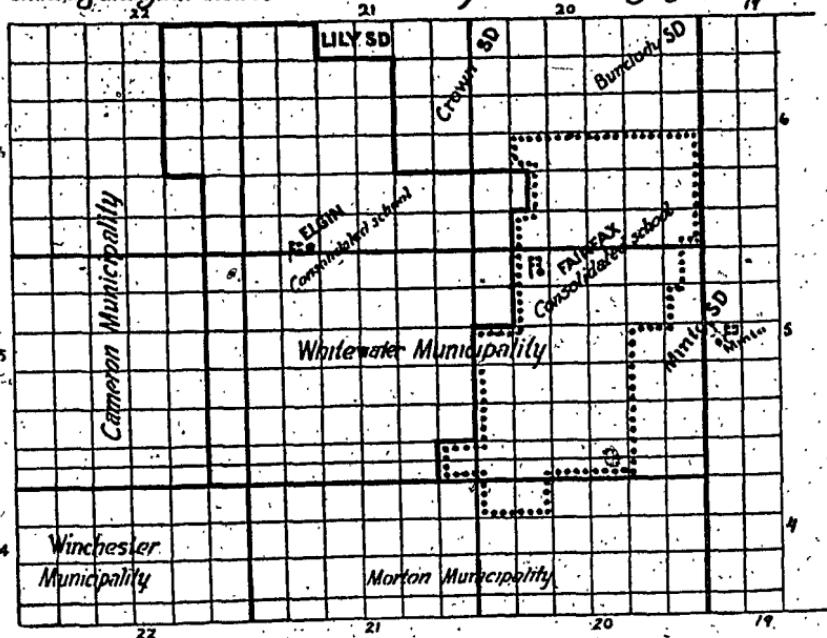
It is to be regretted that a more exhaustive study could not have been made of the four consolidated schools. There is no doubt, however, from the study we were able to give this question, as to the success of consolidation. One weakness, however, must be avoided. Town and urban ideals of education should not dominate the consolidated school. Another weakness is that in order to centralize the schools in the towns and villages the geographical centre of the district may be sacrificed, as has been done in the case of Fairfax.

**INFLUENCE OF SCHOOLS ON VOCATIONAL DESIRE**

KIND OF SCHOOL.	Pupil's Desire.						Father's Desire.						Mother's Desire.					
	Farm.	Profes- sion.	Busi- ness.	Trade.	Farm.	Profes- sion.	Busi- ness.	Trade.	Farm.	Profes- sion.	Busi- ness.	Trade.	Farm.	Profes- sion.	Busi- ness.	Trade.		
Town—																		
Holleyville .....	21	6	1	4	1	3	1	1	1	1	3	1	1	1	4	2	2	2
Deloraine .....	29	13	5	1	1	8	1	1	1	1	5	1	1	1	1	1	1	1
Minto .....	29	15	1	5	1	5	1	1	1	1	3	1	1	1	2	4	1	2
Consolidated—																		
Belin .....	27	20	7	1	5	15	3	1	2	1	6	2	1	1	3	1	5	1
Fairfax .....	21	22	6	1	12	12	1	1	1	1	6	1	1	1	6	5	2	1
Number raised on Farm,																		
Male.																		
Female.																		
Number living on Farm,																		
Male.																		
Female.																		

In Ohio in one county where the writer was engaged on a rural survey, there were twelve consolidated schools, and in every case the school was situated in the geographical centre, irrespective of town or village.

**Elgin and Fairfax  
Consolidated Districts**  
*Showing unequal distribution of territory & sacrifice of geographical centre*



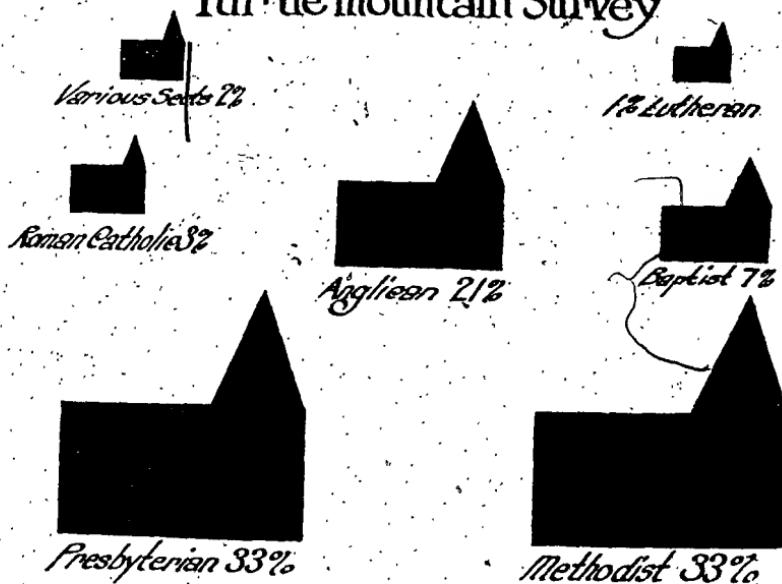
There is little doubt that the placing of a consolidated school in the open country would tend to give it rural color which to some extent it may lose in the larger towns. This problem of school atmosphere is of first importance to the country community. Situation alone, or formal agriculture alone, or consolidation alone, or all combined will not provide it. The whole educational programme must be ruralized. The every-day experiences of the farm with the horses, calves and poultry; the fields and the garden; the grasses and the flowers are some of the elements to draw out the child mind to further knowledge. The present system of using so often the materials of urban experience for the pupil in the rural school from the country home is opposed not only to common sense, but to sound educational psychology.

## Religious Conditions and Activities.

The Turtle Mountain District was chosen for a survey largely because it offered an opportunity of making an intensive study of the country church in one of the older settlements of Manitoba.

Six denominations are carrying on regular religious work. Forty-nine religious services are held at thirty-one different points in the three municipalities. Thirty-one of these religious services are in churches, sixteen in schoolhouses and one in a hall. In only one case are two denominations using the same church building—at Minto an Anglican service is held in the Methodist church!

### Denominational Strength Turtle Mountain Survey



FOR THE TWO INCORPORATED TOWNS OF BOISSEVAIN  
AND DELORAINE, 1911 CENSUS.

Outside the towns and villages the geographical distribution of preaching stations, with a few exceptions, is good. Township 1-22 is the outstanding neglected community.

## DISTRIBUTION OF POPULATION AND RELIGIOUS SERVICES

Municipalities.	Population.	Area in square miles.	No. of preaching services.	No. of districts in which there are religious services.
Three municipalities .....	7,404	828	50	30
Whitewater .....	2,038	216	15	8
Morton .....	3,027	332	21	13
Winchester .....	2,339	280	14	9

There is, on an average in the three municipalities, one preaching service by some religious body for every 148 of the population, and a different preaching point for every 247 of the population.

Municipalities.	Population.	Population per preaching service.	Population per preaching point.	Average area in square miles of preaching point.
Three municipalities .....	7,404	148	247	27.6
Whitewater .....	2,038	136	255	27
Morton .....	3,027	144	233	26
Winchester .....	2,339	167	260	29

The distinction made here between preaching service and preaching point, is that the first refers to the religious service and the second the place where it is held.

Providing there was an equal distribution geographically of these preaching points there would be one for every 27.6 square miles. This would bring the whole population within five miles of the church, at the farthest.

### Material Equipment.

The total estimated value of the church property is \$130,500.00. Of this \$97,100.00 is in church buildings and \$33,400.00 in parsonages.

The Methodist denomination comes first in the value of church buildings, with six churches valued at \$35,500.00. The Presbyterians

have ten churches valued at \$34,600.00. The Anglicans have five churches valued at \$15,200.00; the Holiness Movement have five valued at \$5,700.00; the Baptists two valued at \$5,000.00, and the Roman Catholic has one valued at \$1,100.00. Some of these are fine structures, costing as much as \$12,000.00, and planned with a view to preserve church architecture; 20 per cent. are of stone, 30 per cent. of brick, and 50 per cent. of frame construction. In the town and villages the grounds are usually treed and the lawns well kept. In the purely country churches, however, the grounds are almost invariably neglected.

Except in the case of one or two charges, a free house is provided for the minister. These sixteen manses or parsonages, etc., represent an expenditure of \$33,400.00, and range from \$1,000.00 to \$4,300.00 in value. They include five manses valued at \$10,000.00; five parsonages valued at \$11,800.00; three rectories valued at \$6,500.00; one Baptist, one Roman Catholic and one Holiness Movement parsonage, valued at \$2,000.00, \$2,000.00, and \$1,100.00, respectively. As a whole the ministers' houses do not compare with those seen in the Huron Survey in Ontario. Some of the newer buildings, however, are very comfortable.

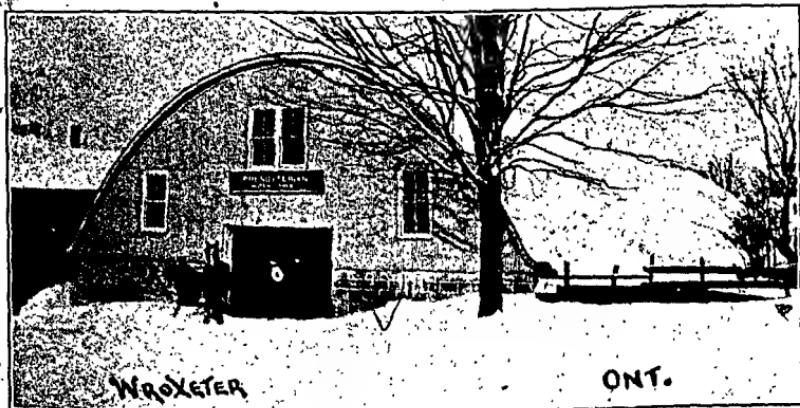
### Horse-sheds.

Very few of the churches have good horse-sheds. In the towns and villages the livery and feed stables usually serve this purpose. The church and school-sheds, owing to their flimsy construction and state of disrepair, are little better than wind-breaks. The cost of erecting comfortable horse-sheds is considerable, but there is little reason, in an old settled district, why suitable care for the horses could not be provided. Good horse-sheds are a factor in country church attendance. Herewith inserted is a cut of a comfortable horse-shed in Huron County, Ontario. This shed, as is customary there, is built large enough to permit a team and rig to drive in without unhitching.

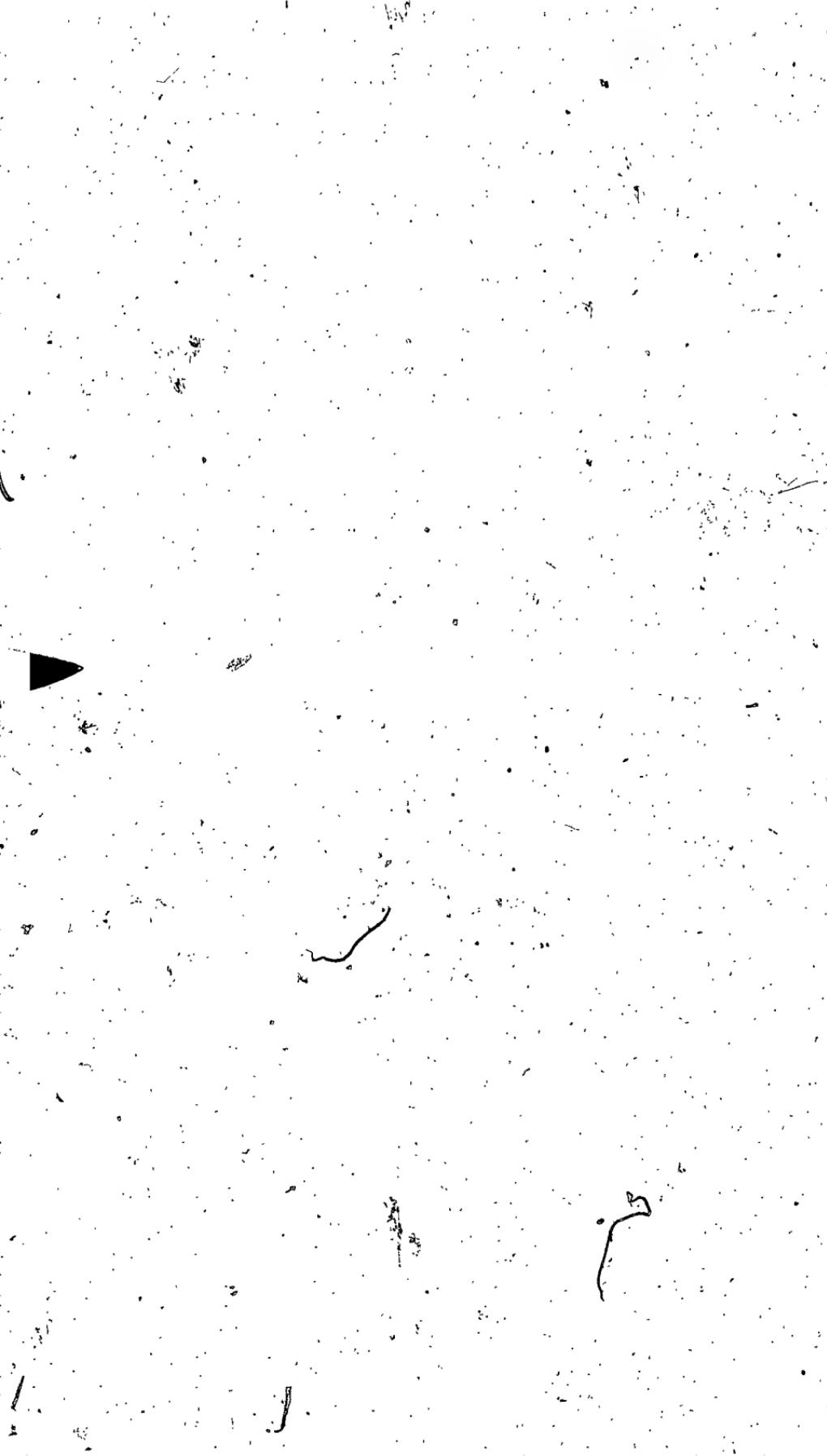
### Ministerial Support and Church Finance.

The total givings for religious purposes average \$20.12 per member. Ministerial support represents the largest contribution, averaging \$14.13 per member; missions and benevolences \$3.31 per member, and local expenses \$2.67 per member. For every dollar the local congregation spends on itself it gives a little less than twenty cents to others.

During the last ten years the ministers' salaries have been increased 36 per cent.; 19 per cent. of this increase has been during the last five years. The survey shows that the average salary paid to qualified ministers of the Presbyterian, Methodist, Anglican and Baptist Churches



COMFORTABLE HORSE-SHEDS IN HURON COUNTY.



was \$1,275.00 per annum and a free house. The salaries range from \$1,000.00 to \$1,600.00 per annum and free house. The modal (salary) wage was \$1,200.00 per annum and free house. The present average contribution per member for ministerial support is \$14.13, and ranges

## Ministers Salary—

Average Salary Paid To Ministers  
In The Methodist, Presbyterian,  
Anglican And Baptist Churches Is  
\$1,275.00 And Free House.

1914	[REDACTED]	136%
1909	[REDACTED]	117%
1904	[REDACTED]	100%.

Showing The Increase In Ministers  
Salaries During The Last 10 Years

## Turtle Mountain Survey

from \$6.67 to \$32.44 per member in the different congregations. Contributions per member by denominations for ministerial support are as follows: Baptists \$13.51, Presbyterians \$11.97, Methodists \$8.73, and Anglicans \$8.00.

## Missions and Benevolences.

The congregations in the Turtle Mountain District have felt the challenge of modern missions and are responding more generously every year. Last year the contributions to missions and benevolences amounted to \$3.31 per member, divided as follows: Home missions, \$1.51; foreign missions, 87c., and benevolence 93c. per member.

## Local Expenses.

Two churches reported having had an evangelist for whose services an average of \$75.00 had been paid. The treasurer's work in most congregations is done voluntarily; only two mentioned that their treasurer was paid. One congregation stated the amount to be \$25.00. The churches usually pay for the services of a caretaker. The amount ranged from \$10.00 to \$180.00. The average was \$79.40. In no case were the services of the organist reported as a charge on the church funds. In some of the churches it is customary to make an annual presentation to the organist. The fuel and light account varied from \$35.00 to \$300.00; the average was \$114.00. This expenditure is larger than in many places even when the high price of fuel is considered. In Huron County, Ontario, with larger churches, in more than half of them the fuel and light bill was less than the minimum of \$35.00 in Turtle Mountain. This fact is suggestive as showing that the church buildings are being used for religious and social meetings during the week as well as for worship and Sunday school on Sunday. A few mentioned repairs to church property amounting from \$75.00 to \$150.00. Seven congregations reported other expenses not specified, varying from \$20.00 to \$104.00, and averaging \$58.00.

Many of the congregations still follow the older methods of church finance. The custom of the open collection and the subscription payable in the fall of the year may be necessary in a pioneer wheat-growing community. The Turtle Mountain District, however, has long since passed into another stage of agriculture which lends itself to more systematic giving. Over 50 per cent. of the congregations report that they are using some kind of envelope system. Only one church reported having adopted the duplex system. The large proportion of church revenue, however, is still derived from subscriptions and pledges, for less than 25 per cent. comes through the envelope system.

The weekly system of giving should be urged, and wherever possible the duplex envelope system adopted. This method of "laying by on the first day of the week" is the scriptural way of providing for the work of the church at home and abroad.

The budget system of church financing, which has been so successful in the Minto Presbyterian congregation, should find favor in every congregation. This system is based upon the plan of making an estimate of the funds necessary for local congregation and the wider work of the church at home and abroad. The budget is first submitted to the members of the congregation for their approval, and ratified. A thorough canvass then is made of all the members and adherents of the congregation, in order to present the work and needs of the church and to enlist their intelligent co-operation and support.

## Ministry.

The academic qualification of the ministers is quite up to the standard in Manitoba—54 per cent. have had a complete university and theological training, 20 per cent. have university training without the theological training, 13 per cent. have theological training without university training, and 13 per cent. have only high school training.

The most of the ministers have good working libraries. Two reported spending \$100.00 a year on books and periodicals. The average expenditure was \$57.00, and the mode \$50.00.

It is well known that pastorates are becoming shorter; especially is this true in the West. Twenty per cent. have been in their present pastorates less than one year, 20 per cent. one year, 10 per cent. two years, 35 per cent. three years, and 15 per cent. five years. Of all the ministers, not one had been in his present pastorate more than five years. Those reporting the length of time in their previous pastorates showed that 18 per cent. had remained one year in their previous parish, 18 per cent. two years, 9 per cent. three years, 9 per cent. four years, 28 per cent. five years, 9 per cent. seven years, and 9 per cent. ten years.

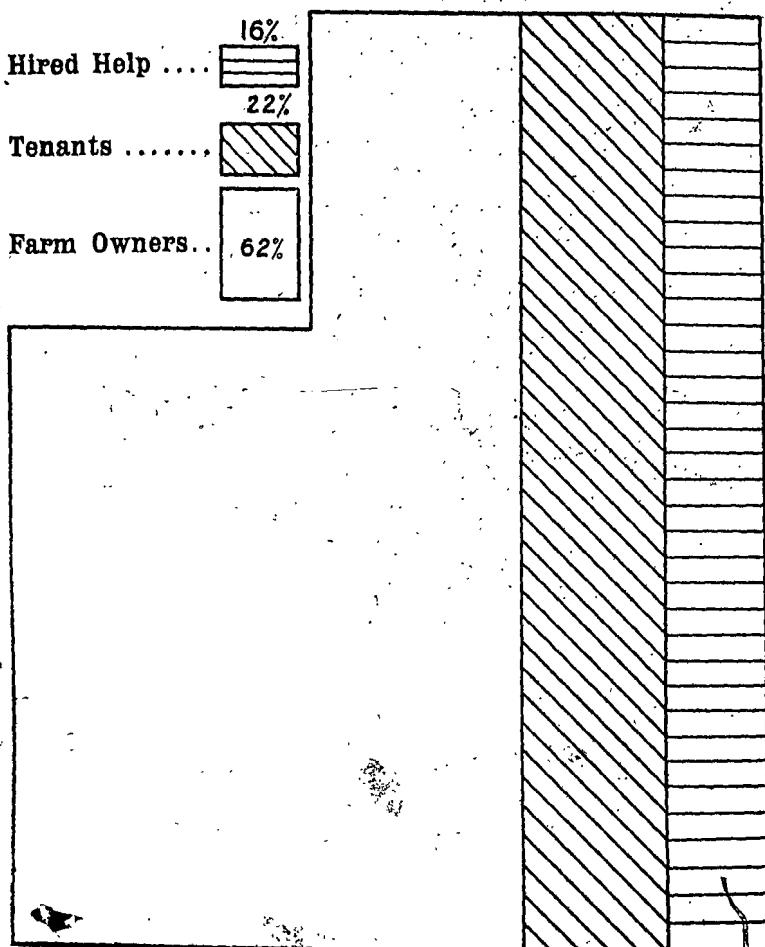
## A Changing Population

In Turtle Mountain District, as in many other parts of the prairie sections of Manitoba, a large number of the old well-to-do settlers have removed to the towns and to British Columbia.

This, as mentioned in the chapters on Economic and Social Conditions, has led to both an increase in the size of farms, until now only 17 per cent. are quarter sections, or the acreage of the original homestead, and also to an increase of tenantry, until in the three municipalities 26 per cent. of the farmers are tenants.

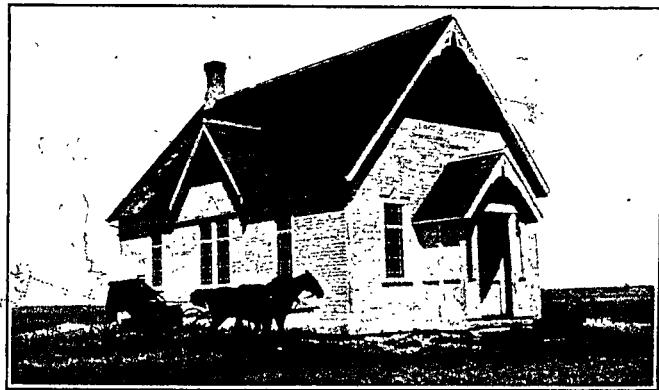
Then with the increase in the size of farms has come an increase in the number of hired help employed. Sixteen per cent. of the total population is represented in this class. In some communities the pro-

### Economic Classes in the Open Country.

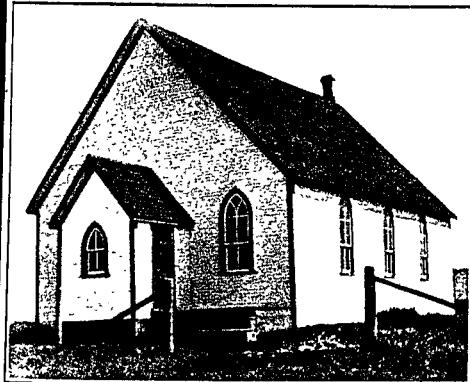


portion is even higher. The house-to-house canvass in township 2, range 22, showed that 22 per cent. of the population was made up of hired help.

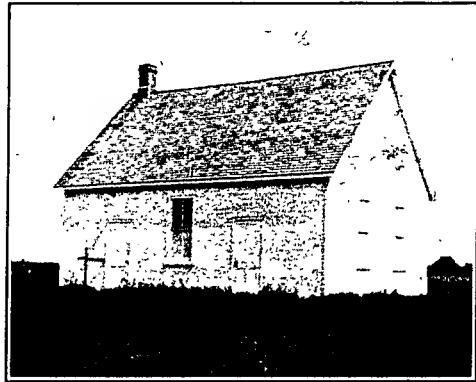
The removing of a large number of the old settlers has not meant a decrease in population. Rather there has been an actual increase of 12.1 per cent. in the rural sections and a net increase of 8 per cent. in both the towns and rural sections. The problem, therefore, is not that of rural depletion, but that of change in population. This change



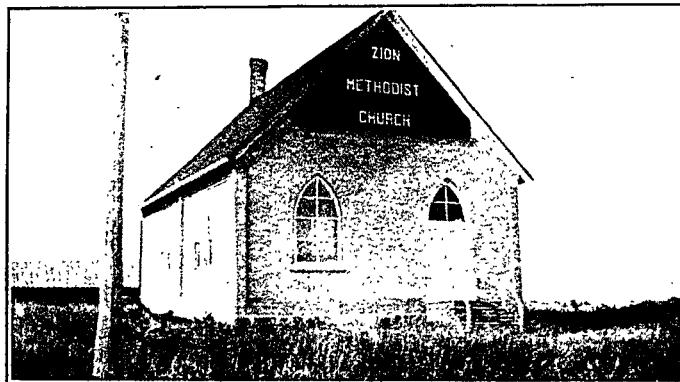
BONCLOCY UNION CHURCH.



BETHEL METHODIST CHURCH.

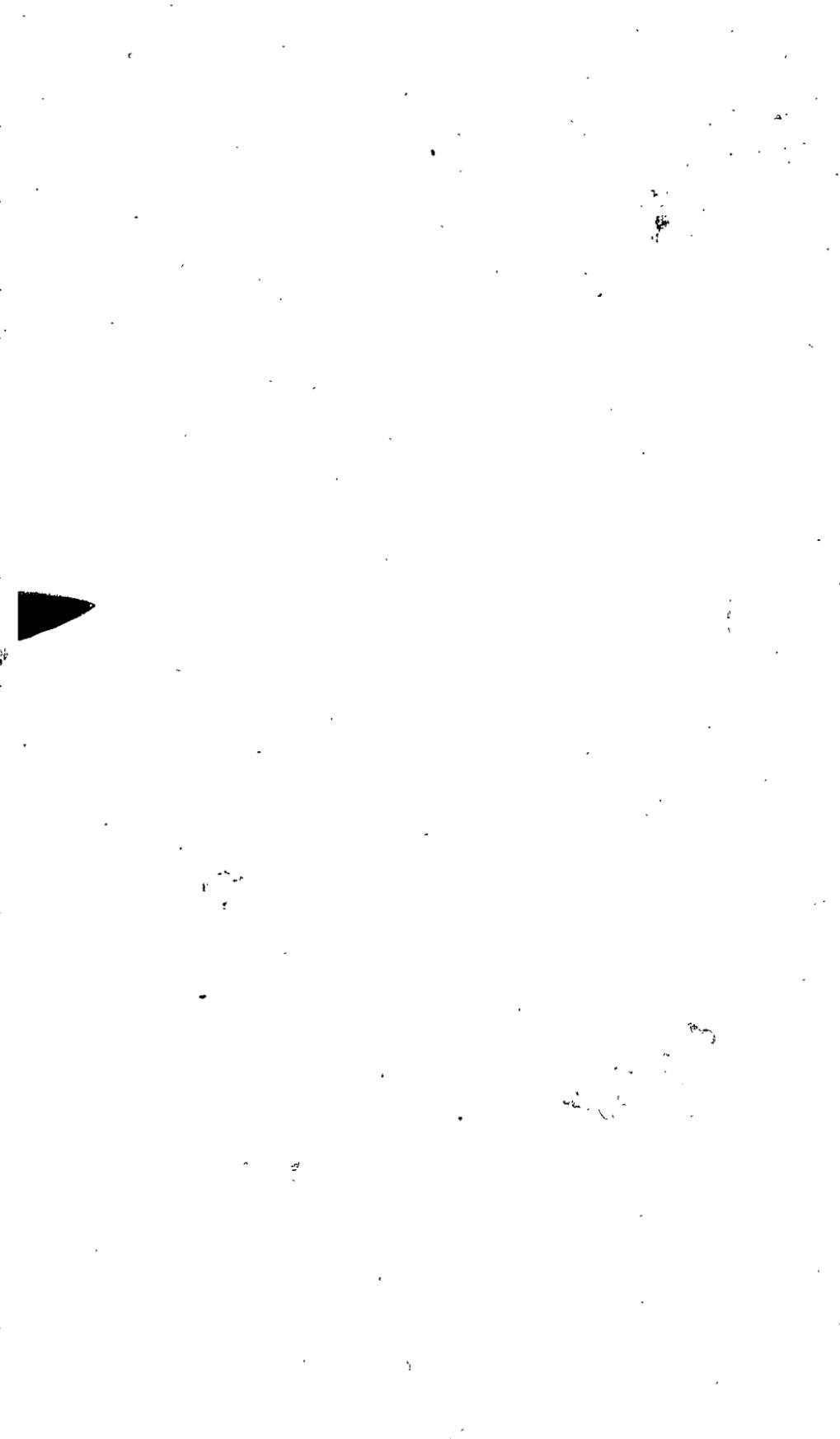


BIDFORD HOLINESS MOVEMENT CHURCH.



ZION METHODIST CHURCH.

CHURCHES IN THE OPEN COUNTRY.



has increased materially both the burden and the opportunity of the Church.

Part of the present problem is because the rural church has been unable thus far to adjust herself so as to minister successfully to the newcomers on the land.

The Church that spread over Manitoba was a splendid organization for pioneer society and the subsequent land farming period. Its individual emphasis gave color to its field organization and message. It rejoiced in and ministered largely to the man who joined field to field and who talked of his crops in terms of car-lots.

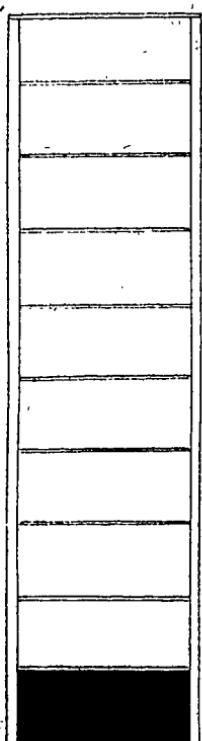
Naturally, when many wealthy farmers retired, and their farms fell into the hands of crop-payment buyers and tenants, both usually with little capital, the former almost invariably having great difficulty in meeting expenses, the minister and congregation became alarmed and too often overlooked the newcomer, who might have compensated largely for the loss of their wealthy predecessors. Their need of the religious ministries of the church was often greater than the prosperous farmers who had left. With the advent of the newcomer and the increase of the marginal people—crop-payment buyers, renters and hired help—there is need for more intensive work than before.

The Church is to-day apparently following the "lead" of the land farmers in joining circuit to circuit and mission field to mission field. The wisdom of this policy is doubtful. For instance, the two Methodist circuits of Elgin and Bidford have been merged into one. The pastor lives in Elgin, ten miles from the most of his people. The parsonage at Bidford is no longer the home of the religious leader of that large community. The Presbyterian Church has another case in point. Elgin and Fairfax have been merged into one charge. Then the district lying between the C.N.R. on the north and the C.P.R. on the south, known as the Brownlea District, which had a student two or three years ago, now is supplied from the town of Minto.

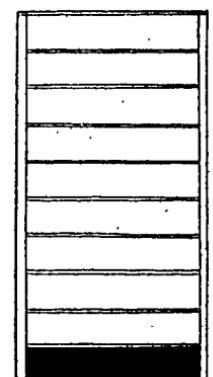
Opposed to this tendency the farmers in both Turtle Mountain and Swah River are rapidly becoming more intensive in their methods of agriculture. They are plowing twice where they used to plow once. With few exceptions they tell you their farms are more profitable than they used to be. The churches are becoming less intensive in their methods. They are often putting one man where they used to put two. In many places it must be acknowledged that it has not been more profitable. Manitoba is entering the husbandman stage of agriculture, when all the labor the land will stand will be put upon it. The farmers are facing this problem seriously. Will the churches by a judicious and careful distribution of their forces soon enter the husbandman

# Comparative Growth In Population And Church Membership In 10 Years

*Population*



*Church Membership*



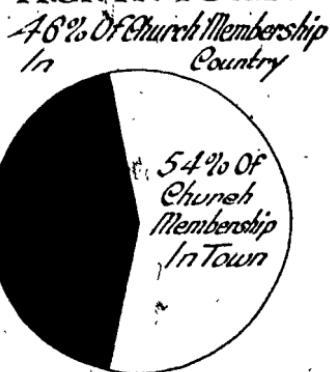
stage of evangelism? Will they supply all the leadership the communities will stand? Are they taking this question seriously?

Even in the face of a gain of 8 per cent. in population, the increase in church membership is only 2 1-3 per cent.

Church membership is relatively smaller in the open country than in the towns and villages. The following chart shows that while 69 per cent. of the population is outside the towns and villages, only 46 per cent. of the church membership is in the country. One reason for this is not that the country people are less inclined to unite with the church,

but that the ministers live in town and give more attention to town congregations. It is an inefficient distribution of religious leadership which places seventeen of the eighteen resident ministers in four towns and villages.

## Population Relatively Much Larger In Country Than In Town Church Membership Relatively Much Smaller In The Country Than In Town



### Turtle Mountain Survey

#### The Tenant, the Hired Help, and the Church.

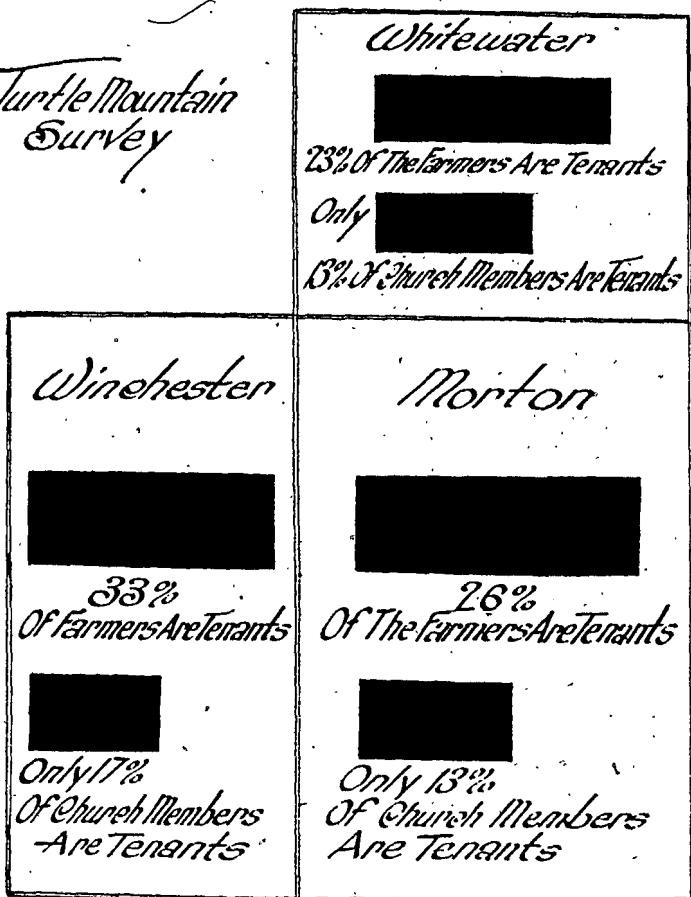
The Church that will meet the call of its ever-enlarging opportunity must needs minister to the whole community. The tenant and the hired help must have at least as large a place as the farm owner. The church membership should be drawn as largely from these two groups as from the well-to-do farmers. This is not the case at present. In Whitewater municipality 23 per cent. of the farmers are tenants, but only 13 per cent. of the church members are tenants; in Morton 26 per cent. of the farmers are tenants and only 13 per cent. of the church members are tenants; and in Winchester 33 per cent. of the farmers are tenants and only 17 per cent. of the church members are tenants.

Statistics are not available for an exhaustive study of hired help; it is true that a large proportion of hired help are church members.

In eighty cases considered 56 per cent. said that they were church members. Very few, however, have united with local churches or are actively engaged in church work. Two or three were found who were active church workers, but 15 per cent. said they did not attend church

## Tenantry And Church Membership

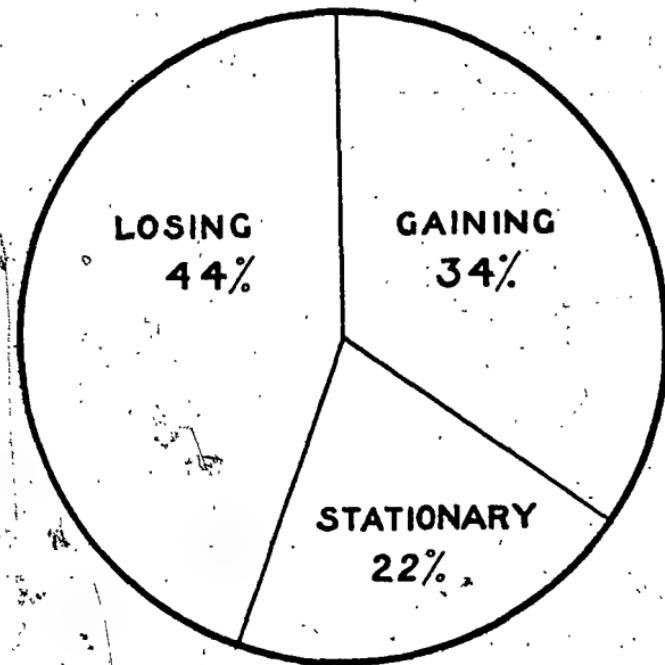
*Turtle Mountain  
Survey*



at all; 12 per cent. that they attend two or three times a year; 23 per cent. that they attend once a month; 19 per cent. that they attend twice a month, and 31 per cent. that they attend regularly. Many

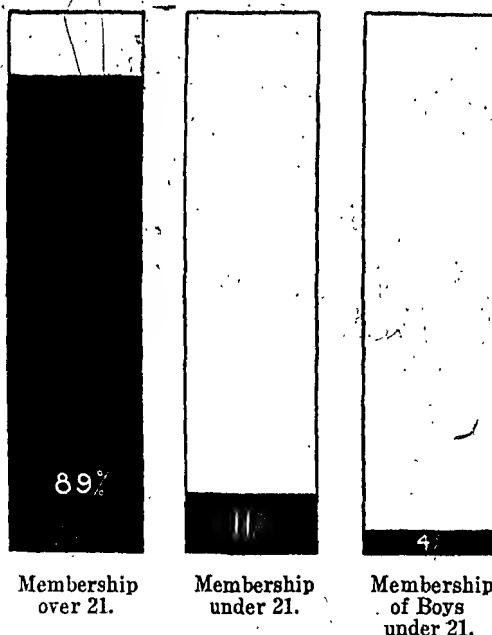
farmers provide a means of conveyance to take their hired help to church, and the attendance of hired help is almost doubled where this is done. The Minto district is a good illustration, having the largest proportion of farmers providing a conveyance and the best attendance of hired help. Taking the territory as a whole, only 45 per cent. of the farmers who are church members, and 30 per cent. of the farmers who are not church members, make such provision.

### Church Growth.



A study of the membership of the congregations shows that 44 per cent. are losing, 22 per cent. are stationary and 34 per cent. are gaining. Seven of these growing congregations, with an aggregate membership of 530, reported 43 new members during the previous year. Of this number twenty-two joined by letter and 21 by profession. The number of dismissals for the same period was 22, making a net increase of 21, or a little less than 4 per cent. for those congregations reporting gains in membership. Of those uniting with the Church on profession 38 per cent. were males. With regard to the churches reporting a growing membership it is difficult to discover all the contributing factors. This much can be said, however, that the growing congregations are those which have the longer pastorates and where the parishes have been relatively small (in area).

## Church Membership and the teen Age.



The above chart shows that only 11 per cent. of the church membership is under twenty-one years of age, and only 4 per cent. of the total members are boys. The teen age is the recruiting ground for church membership. In London, Ontario, where we made a careful study of this phase of church membership, we found that 91 per cent. of all church members united with the church between the ages of thirteen and twenty. One weakness in the Turtle Mountain churches is that they are failing to make the most of the teen age. Considering all the statistics available, it may be assumed that one-sixth of the population over thirteen years of age is between the ages of thirteen and twenty. If this be true, and if 90 per cent. unite with the church between these ages, it might reasonably be expected that from 15 per cent. to 16 per cent. of the total church membership instead of only 11 per cent. would be under 21 years.

## Methods of Evangelism.

Special evangelistic services are held in about 25 per cent. of the congregations. It is pleasing to know that in most cases these services were carried on in co-operation with other denominations, and without

exception it was said that unity prevailed after the special meetings were over. Boissevain seems to have been specially successful with union services, Methodists, Presbyterians and Baptists all working together harmoniously. Two weeks is the usual length of time that these services are held. Twenty-one out of the forty-three additions to the membership reported came in through these special evangelistic services.

The survey does not shed much light as to whether or not better results are likely to be secured through an evangelist being brought in to conduct the mission. In 80 per cent. of the congregations an outside evangelist was in charge of the special services, but the results obtained were equally as good where the minister was in charge of his own meetings. What the survey does show is that special evangelistic services when conducted in a sane manner are of value to the church. Our church boards recognize this and are willing always to co-operate with local congregations in planning for and in conducting special evangelistic missions.

### Pastoral Visitation.

In the country parish the place of pastoral visitation by the ministry of the Church to the community can hardly be over-estimated. An attempt was made to learn what proportion of the people were being visited and with what frequency. Replies were received from ninety-one farmers to the question: "How many visits have you had from a minister in the last twelve months?" The number of visits ran from over fifty down. Three received more than twenty visits; seven received from ten to nineteen visits; eleven received from five to nine visits; sixteen received from three to four visits; thirty-seven received from one to two visits, and seventeen received no pastoral visitation during the previous twelve months or longer. This shows that 41 per cent. of the people are either well or over-visited and that a like percentage are receiving one or two visits a year, and that 18 per cent. are receiving no pastoral care. The tenants are the most neglected, only 18 per cent. of whom received more than two visits, 44 per cent. from one to two visits, and 36 per cent. were overlooked altogether.

Our survey makes evident that the efficiency of the present system of pastoral visitation is at least open to the criticism that it neglects over 18 per cent. of the people altogether and over-visits 23 per cent. Much of this might be avoided if the ministers of the various denominations would get together for a visitation conference once a year to plan this part of their work and to make certain that no families were being overlooked.

## Attendance.

Church attendance is fairly good, especially at the evening service. Morning congregations number all the way from 12 to 88. The average is 48, and the percentage of attendance to membership is 61 per cent. The afternoon congregations are smaller in number, but there is a much larger attendance according to membership. The afternoon congregations run from 23 to 40. The average is 29, and the percentage of attendance to membership is 142. The small congregations can be accounted for by the fact that the afternoon service is usually held at the out-of-town appointments in the more sparsely settled rural districts. The large percentage of attendance to membership is due to the fact already pointed out, that the proportion of church members in the open country is much lower than in the towns. The evening congregations "draw the young people." The attendance runs from 45 to 225. The average is 107, and the percentage of attendance to membership is 96; 45 per cent. of the congregations are men and boys.

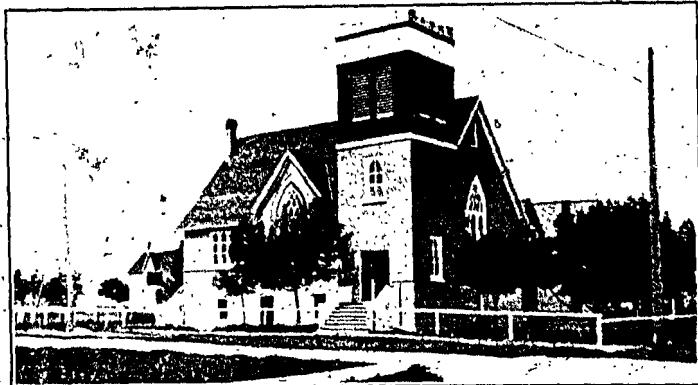
A few of the congregations hold a mid-week prayer service. These meetings are practically all held in the towns. The attendance varies from 8 to 28. The average attendance is 17, which represents 15 per cent. of the total membership of these congregations. Two-thirds of those who attend the mid-week service are women.

There is considerable inter-church attendance, especially when the hours of service permit. In the more over-churched places, sectarian prejudice is stronger and inter-church attendance smaller. The people who refuse to go to any church except their own are very few. Among the ministers there is a feeling of mutual sympathy and goodwill and, with the great mass of the people, sectarian prejudice has practically disappeared. In Boissevain and Deloraine, during the vacation period, the Methodist and Presbyterian ministers take charge of one another's work. This plan has been most successful, and has done much to unite the people for more progressive Christian work. A local Ministerial Association, such as was organized recently in the Swan River Valley, would be of real service in advancing the Kingdom. It is a good thing for the brethren of different denominations and representing different parishes to get together. Such an association would afford an opportunity to discuss local problems and to plan, unitedly, for constructive social service in the home community.

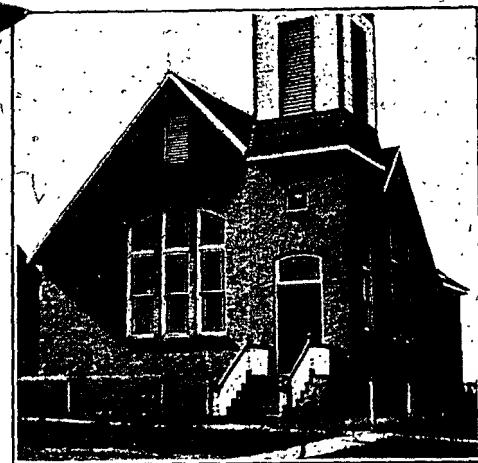
The farm population, as a whole, is strongly in favor of the Union Movement; 40 per cent. of the women and 60 per cent. of the men who replied to the question, "What is the greatest need of the Church in your community?" said, "Greater sociability and Church Union." Contrary to general opinion, the largest support of the Church, for organic union of the Churches in Manitoba, may be expected to come not



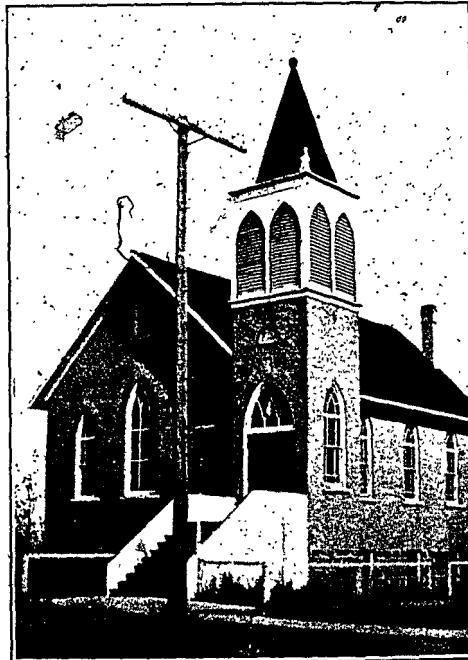
AN OVER-CHURCHED VILLAGE, ELGIN, MANITOBA.



METHODIST CHURCH.



BAPTIST CHURCH.



PRESBYTERIAN CHURCH.



ANGLICAN CHURCH.

FOUR OF THE FIVE CHURCH BUILDINGS IN THE VILLAGE.

from those living in the towns and villages, but from the farmers living in the open country. The whole tendency of rural economic and social thinking predisposes the farmer to favor every force calculated to unite the community, and, on the other hand, justly prejudices him against everything which tends to divide the community.

## Overlapping.

The problem of overlapping may be defined as the evil of multiplying religious services within a given area by different denominations to minister to the Protestant population. The schedule on page 64, giving a list of the preaching places and the denominations at work, shows that there is such a problem. All the four towns of Deloraine, Boissevain, Minto, and Elgin are over-churched. Elgin is a conspicuous example. Each of the five denominations has a resident minister and church in the village. The total town and community population served by these five fine churches is less than 700.

Two denominations are at work in a number of other places, such as the Presbyterian and Methodist. Both hold services at Brownlea; the Methodist and Holiness Movement at Bidford, Primrose and Bethel or Strouds; the Methodist and Anglican at Desford, and the Anglican and Presbyterian at Fairfax. At none of these preaching points does the total attendance at the services of both denominations reach one hundred, and at most of them it is less than sixty.

Even where two denominations hold alternate fortnightly services in the same place there is still the division of interest and the fostering of sectarianism which impoverishes rather than enriches community life. The fact that the minister sees his people less frequently keeps him from knowing them as he otherwise might and reduces his personal influence. It divides the religious leadership, making it more difficult for the Church to become the community centre. If the Church is to grow as it should in the open country of south-western Manitoba, fewer of the ministers will live in one place and more of them will live among their country people.

## The Church and Recreation.

In some of the communities recreation is better organized than in others, but in no community was there any settled policy of recreation. The play life of the young people is too often left to the initiative of some chance leader, or to the bar-room or pool-room faction, whose leadership is invariably harmful. This at once throws a responsibility upon the local church and school to endorse and encourage a helpful programme of recreation. A programme could be outlined which would

#### 4 PREACHING SERVICES

Denomination.	Name of Appointment where Minister Resides.	No. of Preaching Services per Month.	Name of Appointment.	No. of Preaching Services per Month.	No. of Preaching Services per Month.	Name of Appointment.	No. of Preaching Services per Month.	No. of Preaching Services per Month.
Presbyterian	Boisbervain .....	8	*Otter .....	..	..	..	..	..
	Delorraine .....	8	Hazeldean .....	4	Marsden .....	4	..	..
	Whitewater .....	4	Bayview .....	..	..	..	..	..
	*Wassawa .....	4	Burnside .....	4	*Margaret .....	4	..	..
	Ninga .....	4	Brownlea .....	2	Millerway .....	4	..	..
	Minto .....	4	Fairfax .....	4	..	..	..	..
	Elgin .....	4	Regent .....	4	..	..	..	..
	*West Hall .....	..	Kirkwoods .....	4	..	..	..	..
	Boisbervain .....	8	Desford .....	4	..	..	..	..
	Delorraine .....	8	Bethel .....	4	..	..	..	..
	*Bannerman .....	4	Bonchody .....	4	Brownlea .....	2	Dunallen .....	2
	*Medora .....	4	Elgin .....	4	Underhill .....	2	Primrose .....	2
	Minto .....	4	Bidford .....	4	Old Desford .....	4	..	..
	Elgin .....	4	Turtle Mountain .....	4	..	..	..	..
	Boisbervain .....	4	Whitewater .....	4	..	..	..	..
Methodist	Delorraine .....	4	Desford .....	4	..	..	..	..
	*Ninga .....	4	Riverbank .....	2	Riverside .....	2	Royal .....	2
	Minto .....	4	Fairfax .....	4	..	..	..	..
	Elgin .....	4	*Ninga .....	4	..	..	..	..
	Boisbervain .....	4	Stronds .....	4	Primrose .....	2	Boisbervain .....	2
	Delorraine .....	4	Bidford .....	3	Wapawa .....	2	..	..
	Elgin .....	4	Flossie .....	8	..	..	..	..
	Delorraine .....	4	..	..	..	..	..	..
	Elgin .....	4	..	..	..	..	..	..
	Delorraine .....	4	..	..	..	..	..	..
Anglican	Elgin .....	4	..	..	..	..	..	..
	Boisbervain .....	4	..	..	..	..	..	..
	Delorraine .....	4	..	..	..	..	..	..
Baptist.	*Ninga .....	4	..	..	..	..	..	..
	Minto .....	4	..	..	..	..	..	..
	Elgin .....	4	..	..	..	..	..	..
	Boisbervain .....	4	..	..	..	..	..	..
	Elgin .....	4	..	..	..	..	..	..
	Delorraine .....	4	..	..	..	..	..	..
	Elgin .....	4	..	..	..	..	..	..
	Elgin .....	4	..	..	..	..	..	..
	Delorraine .....	4	..	..	..	..	..	..
	Elgin .....	4	..	..	..	..	..	..
Holiness Movement	Elgin .....	4	..	..	..	..	..	..
	" .....	3	..	..	..	..	..	..
	" .....	2	..	..	..	..	..	..
Roman Catholic	Delorraine .....	8	Flossie .....	2	..	..	..	..
	..	..	..	..	..	..	..	..

\* Indicates that appointment is outside of the territory covered by the Survey.      † Indicates a mission field with student supply during the summer.

meet the needs of the young people and be approved by almost all the ministers and other church boards.

The ministers were asked what they thought of the amusements and recreation in their parishes. Apart from the pastor of the Holiness Movement church, who was opposed to all except the singing school and lecture course, there is almost complete unanimity as to what is helpful and what is harmful. All are agreed that in their communities tennis, baseball, curling, croquet, home talent plays, singing schools, parties, lecture courses, picnics and agricultural fairs are helpful; 90 per cent. favor football and skating, and literary societies; 9 per cent. think church socials are detrimental if held to make money; 12 per cent. recognize the value of the moving picture show; 44 per cent. are undecided as to whether it is helpful or harmful, and a like percentage consider it harmful; 58 per cent. question the value of travelling theatricals, 28 per cent. are undecided, and 14 per cent. think them helpful; 50 per cent. oppose as harmful the circus; 88 per cent. oppose pool; 14 per cent. favor cards, 44 per cent. are doubtful, and a like percentage are opposed, while dancing is upheld by only 9 per cent., conditioned by 27 per cent., and placed under a ban by 64 per cent.

In reply to the question, "What is the minister doing to prevent harmful amusements?" the following replies were received, "Pulpit remonstrance," "Preaching," "Preaching, praying, talking and working," "Preaching against them," "Agitation, public and private," "Nothing, only good example," "Teaching God's Word," "Building up a healthy community spirit," "Substituting counter attractions," "Trying to put good things in the place of bad." All these means are profitable. It is true that a few ministers are not relating their preaching enough to the recreational life of their people, but the weakness rather is that the Church is not trying hard enough in the way of recreations "to put good things in the place of bad." It is in this positive attitude of the Christian people that there is hope of improving the play life of the community. In the localities where harmful amusements are being driven out, helpful recreations are being brought in. The Mutual Improvement Society at Desford, which has been previously mentioned, is a good example of this expulsive power of a new affection.

## Other Organizations in the Church.

The Women's Societies are organized in a large number of the congregations, or, where the congregations are small, for the whole circuit. The Missionary Societies are by far the most numerous. In the Methodist and Presbyterian Churches alone there are nineteen

CHURCH MEMBERSHIP BY FAMILIES

In the above schedule for Church Membership and Preference the family is taken as the unit of investigation. Under Ladies' Aid and Missionary Society only the female members of the family are considered.

such societies with a total membership of 333. The Woman's Missionary Society of the Methodist Church has Auxiliaries at Boissovain, Deloraine, Minto and Elgin, and Mission Bands at Boissovain, Deloraine and Minto. The total membership of the four Auxiliaries is 85 and the three Mission Bands 56. The Women's Missionary Society of the Presbyterian Church has Auxiliaries at Boissovain, Deloraine, Minto, Fairfax, Millerway, Whitewater and Hazeldean, and Mission Bands at Deloraine, Grove School and Elgin. The total membership of the eight Auxiliaries is 119, and of the Mission Bands 73.

These societies are giving a splendid impetus to intelligent missionary endeavor. The meetings as a rule are well-attended, and the interest is keen. Considerable missionary literature is being put in the hands of the members. Fifty-three per cent. of the members of the Methodist Auxiliaries subscribe to the *Missionary Outlook*, and 65 per cent. of the members of the Presbyterian Auxiliaries and 41 per cent. of the members of the Presbyterian Mission Bands subscribe for the *Missionary Messenger*.

The total givings of the Methodist Auxiliaries for the year 1913-14 were \$545.30, or \$6.41 per member, and for the Mission Bands \$99.00, or \$1.77 per member. The givings of Presbyterian Auxiliaries for the same period were \$608.55, or \$5.11 per member, and for the Mission Bands \$142.00, or \$1.93 per member. The largest contribution was made by the Methodist Auxiliary at Boissovain, the amount being \$260.00, or \$7.78 per member. For Mission Bands the Presbyterian Band at Deloraine was the highest contributor, giving \$105.00, or \$5.26 per member.

Almost every charge has its Ladies' Aid Society. These societies are still doing much to provide funds to furnish and keep the church buildings in repair. At the time the writer visited Elgin, the auditorium of the Methodist Church had just been reopened after having been renovated and tastefully decorated by the ladies of the congregation. These societies have charge of the larger social functions connected with the local congregations, and their work is most commendable, were it not that the desire to raise funds tends to commercialize the social life of the church. Far too few Ladies' Aid Societies realize that they could render greater aid in most of their congregations through encouraging and catering to the social need, instead of treating it as a mere end to make some money.

## Young People's Societies.

All the Protestant denominations at work in the territory covered by the survey, except the Holiness Movement, have young people's societies more or less connected with some of their congregations.

These include Christian Endeavor Societies at Whitewater and Hazeldean; Epworth Leagues at Minto and Deloraine; a Guild at Elgin; an Anglican Young People's Association at Boissevain; a Devotional and Literary Society at Burnside, and Mutual Improvement or Literary Societies at Desford, Bonclody, Dunallen, and Royal.

The membership in most of these societies is not large. The average was twenty-nine, of whom 44 per cent. were males. The attendance averages about 60 per cent. of the membership. Meetings usually are held either weekly or fortnightly, except in the case of some of the Mission Bands, where monthly meetings are held.

These societies may be grouped in three classes, namely, the Mission Bands, where the aim is to develop and foster an intelligent interest and to enlist support for home and foreign missions; those societies organized after the plan of Christian Endeavor—Epworth Leagues, Guilds, Young People's Associations, and Devotional and Literary Societies, which, while the religious interest is primary, have a place for the more purely intellectual and social interests; and those societies which, although in sympathy with religion, are organized mainly to minister to the intellectual and social life of their members.

The Mission Bands have already been mentioned under the Women's Missionary Societies. The societies after the Christian Endeavor pattern have done much good work, especially where organized in the country. The purely rural societies that used to be at Victoria and St. Luke Schools in Whitewater municipality, and the present societies at Hazeldean in Winchester, and at Burnside in Morton, all have made large contributions to the social, intellectual and religious life of their districts, especially in training and developing leaders. The Mutual Improvement Societies, as carried on at Desford, Bonclody, Dunallen and Royal, differ from the first two in being purely social and literary in their activities. The first society was organized in 1912, and now has a membership of 60 and an average attendance of 150. Meetings are held fortnightly during the winter. The officers are president, vice-president, secretary-treasurer, and an executive committee of four ladies and six men. The success of this society, in the first place, is that it meets a community need, and in the second place, the leaders among the sixteen young men and young women who met at the organization meeting had grasped the fundamental idea that such a society must be able to shape its programme to suit the various types of mind and the different mental development of all its members. Debating has proved the most popular, but great care was taken at first to select subjects that were familiar to the every-day experience of the members. At many of the meetings refreshments are served and an opportunity given for conversation.

This is where some of the young people's societies fail. They appeal too much to that small number in every group of young people who are satisfied with a routine conventional religious programme made up largely of singing and reading clippings from religious helps. Their discussions become abstract and formal and lack definite purpose. The opportunity for service is placed at a distance—in the city, on the frontier, or in the foreign mission field. Little is mentioned of the home community, where most of the young men and women can render their largest service in establishing a permanent home base for more aggressive conquest abroad.

Not more than one successful young people's society can hope to exist except in two or three of the larger towns. The young people's society that will meet the need and succeed in the smaller communities must minister to the fourfold development of all the young people. The physical, mental, social and spiritual life of the boys and girls must be recognized and provided for. The young people's society needs the religious meeting, where the young people may learn to express their religious thought and feeling in their own way, and also the more purely social meeting to nurture and give direction to this side of life. If the survey shows anything, it makes this clear, that where there is wholesome, attractive social pleasure provided through a live young people's organization, the more questionable forms of amusement are being rapidly driven out.

### Sunday Schools.

The Sunday school is the most effective agency of the Church for bringing the Bible to all within its reach. It is the key to the granary of the "good seed," which is the Word of God.

Reports were received from 23 Sunday schools, or 70 per cent. The total enrolment reported by these 23 schools is 969. There are probably between 1,100 and 1,200 enrolled in all the Sunday schools. The average membership in the 23 schools is 42 and five is the average number of teachers, 36 per cent. of whom are men.

An analysis of the enrolment shows that 42 per cent. of the pupils are between the ages of 5 and 12; 34 per cent. between the ages of 13 and 20; 17 per cent. between the ages of 21 and 29, and 7 per cent. over 29 years. The test of the Sunday school is its ability to retain the pupils through the teen age, especially the boys. Considering that the age periods of 5 to 12 and 13 to 20 cover an equal number of years, namely, eight years, it is encouraging that 90 per cent. of the number of pupils between the ages of 5 to 12 are to be found in the teen age group (13 to 20), and 47 per cent. of these are boys. The average attendance to enrolment is over 75 per cent. for both boys and girls, which

is better even than in the town public schools. The large proportion of boys and men (46 per cent.) in the whole Sunday school is not quite as encouraging as it might appear, since 58 per cent. of the total population are males.

In the matter of organization the survey is not as encouraging. There is only one school with the departments organized for the 5 to 12 and 13 to 20 age groups, and only two schools with organized classes. The need for leaders in every community already has been referred to. No institution has greater opportunity for developing leaders than the rural Sunday School. It gives an opportunity for self-expression to the young at their most impressionable ages. The value of organizing all classes, from the intermediates up, is that it multiplies the pupil's opportunities for self-expression. The members of the class have a more definite part in shaping its programme, and open discussion is encouraged and tends gradually to take the place of the lecture and moralizing method.

Graded lessons are being used in four schools for the classes of the 5 to 12 age group; in three schools for the classes of the 13 to 20 age group, and in one school for the 20 to 29 age group. It is not the place here to discuss the merits of graded lessons, but whatever lessons are used, they should aim to interpret the Bible in terms of the everyday experience of the boys and girls of the community, and those teachings of the Bible which deal with farm life and the religion of the farmer should be given a large place in the exposition of the lesson.

None of the church buildings have been built with special regard for Sunday-school work. In a few of the larger churches the basement has been fitted up for Sunday-school purposes. The average number of rooms reported was two. One had 7 rooms, one 3 rooms, but the greater number have only 1 room. A considerable number use curtains. There are still too many schools, however, where the few feet separating one class from another is the only partition. Of special equipment there is little.

Forty-four per cent. of the Sunday schools have blackboards for some of the classes; 13 per cent. have charts, 9 per cent. have a stereopticon, and 4 per cent. have maps; few have tables, either for the teacher or pupils; 35 per cent. have pupils' libraries, and one school reported a teachers' library. Most of the schools are well supplied with Sunday-school literature. The annual expenditure ranged from \$7.50 to \$125.00. The average was \$40.06, and the mode \$25.00.

An annual picnic is held by 66 per cent. of the Sunday schools; 73 per cent. have a Christmas tree. In only one school was there a class picnic. The Sunday schools report no other weekly activities under their direction and supervision. Athletics and such work as is carried on by Boy Scouts and Girl Guides, together with more social

and philanthropic activities, might very profitably be carried on under the week-day activities of the Sunday school. The little booklet, "The Canadian Standard Efficiency Tests," prepared by a committee representing the Young Men's Christian Association and the Sunday School Committees of the Anglican, Methodist, Presbyterian, Baptist and Congregational Churches, will be found a helpful guide for the fourfold development of our Canadian boys.

There is considerable interest in missions; 25 per cent. reported giving to foreign missions and 35 per cent. to home missions and social service work. Some reported that contributions were made toward the budget on Connexional Funds. Concreteness is given to the benevolence in some of the schools by contributing to a particular Indian or city mission.

The churches and Sunday schools are not furnishing their fair share of recruits for the ministry and other fields of religious work—not nearly sufficient even to man their own fields. There are only four in the ministry or in definite Christian work to-day who have come from the municipalities covered by the survey during the past fifteen years. Neither does there seem to be better prospects for the future. A large number of questionnaires bearing upon the vocational desire of the children over ten years were sent out to the public schools, and there was only one girl and one boy who are planning to enter the Christian ministry or kindred work. The Sunday schools in training leaders for their own communities must not forget this important field of leadership.

# A Country Church at Work—Programme and Equipment

## I. PROGRAMME.

### 1. Shepherding the Flock.

- (1) Public Worship.
- (2) Pastoral Work.
- (3) Religious Education.

- (a) The Sunday School, which should include graded lessons, teacher-training, home department and cradle roll.
- (b) Bible Classes (a) as part of Sunday School.  
(b) as part of Brotherhood work.
- (c) Young People's Society for Bible study, fellowship, mutual improvement, Christian citizenship and service.

### 2. Evangelism.

- (1) Direct Appeal in regular Church Services.
- (2) Personal Effort of Pastor, Church Officials, Sunday School Teachers or others.
- (3) Special Services:—
  - (a) Beginning with week of prayer.
  - (b) Preceding or following Communion season.
  - (c) In Lent or at Easter.
  - (d) At any selected period which seems most opportune.

These may be conducted by the pastor, in co-operation with the church officials and members. Assistance from neighbor pastors or evangelists is often helpful. Special attention should be given to neglected or marginal folk, such as the poor, hired help, adopted child-help, drunkards, people of shady reputation.

Jesus never passed such by. He "sought the lost."

### 3. Social Service, under which is included Social Surveys, moral, social or economic reforms, philanthropic effort; preventing rural depletion and degeneration; promoting scientific farming and the general enrichment of country life:—

- (1) Through a *Social Service Committee*, preferably representing all organizations in the Church, whose objects will be:
  - (a) To carefully study local conditions, economic, social, moral and religious.
  - (b) To set about righting the wrongs discovered, and promoting the highest standards of citizenship.

(2) Through a *Brotherhood*. Wherever possible the men and youths should be formed into a Brotherhood for Bible study, evangelism, social service, good fellowship, athletics, etc.

(3) Through a *Social Service Council*, in which the Social Service Committee or the Brotherhood will be a unit, along with representatives from the sister churches of the same or other denominations.

4. *Missionary Endeavor*. A recognition of responsibility to preach the Gospel to all people both in our own and in other lands.

(1) Systematic education by addresses, sermons, literature, lantern lectures, etc.

(2) Women's Missionary Auxiliary.

(3) Laymen's Missionary Committee.

(4) Support of the Missionary Work of the Church.

(a) The annual every-individual canvass for all church enterprises outside of the work of the local church.

(b) Weekly contributions through the duplex envelope.

~~108~~ An excellent plan which will both stimulate the interest and increase the success of the local congregation is to undertake:-

To support some missionary at home or abroad, or some social service deaconess nurse, or settlement worker;

Or to pay for the reclaiming of a girl gone wrong, or for the care of an orphan;

Or to send some of the city slum-children, or sick mothers, to a Fresh-Air Camp in summer, or other specified work.

5. Local Church Finances. The church finances must be upon a business basis.

Provision must be made for the adequate support of the minister and the care of the church. Therefore there should be:

(a) The annual every-member canvass (at the same time as the canvass for missions, social service, etc.).

(b) The use of the weekly envelope (Duplex).

(c) The annual presentation of an audited statement.

There should be a persistent propaganda of systematic and proportionate giving for local and general church work and for philanthropy. This is the Bible method, and it brings its own blessing to the tither alike in material and spiritual things.

## II. EQUIPMENT.

The country church should have:

- (a) A suitable room for preaching and worship,
- (b) Suitable accommodation for Sunday-school work of all grades, on the same level as the church.
- (c) Accommodation for social gatherings, and if possible for athletics.
- (d) Comfortable sheds for horses.

A model plan for such equipment will be furnished by the Social Service and Evangelism Departments. See addresses in Appendix, page 78.

## **APPENDIX**

### **Report of the Temperance and Moral Reform (Social Service and Evangelism) Committee of the Saskatchewan Methodist Conference**

#### **RURAL COMMUNITIES**

Whereas with the rapid growth of cities there has been a corresponding depletion of our rural communities and the possibility of the menace of rural decay;

We recommend that our ministers and laymen do their utmost to inspire and encourage the carrying out of the following programme:

1. The consolidation of schools.
2. The adaptation of school curricula to rural needs.
3. The school and church as social centres.
4. Co-operative work and the organization of community improvement societies.

### **Report of the Temperance and Moral Reform (Social Service and Evangelism) Committee of the Manitoba Methodist Conference**

#### **SOCIAL INVESTIGATION**

We recommend the work of the Social Surveys of Cities and Rural Communities by the Temperance and Moral Reform Department, and urge the co-ordination of all such work in a Bureau of Surveys for Canada, under an Independent Commission, and that our Dominion and Provincial Governments be asked to co-operate in this matter.

## Report of the Committee on Social Service and Evangelism of the Presbyterian Synod of Manitoba

That whereas there are in rural Manitoba social forces, if properly directed, capable of bringing about a greatly strengthened and enriched community life; and

Whereas, the present time offers a great opportunity to the Church to encourage and to co-operate with other organizations and institutions in working for rural betterment; and

Whereas, the resources, organizations and devotion which the Church has placed her in a position to achieve still larger results through her ministry to our rural communities;

This Committee recommends:

- (1) That our ministers study the problems of the rural movement.
- (2) That Manitoba College shall make provision for giving instruction of this department.
- (3) That our ministers seek sympathetically to understand and to aid every wise co-operative movement calculated to enrich the life of their communities.
- (4) That this Synod appoint a Committee to confer with President Black of the Manitoba Agricultural College, and any committees appointed from other denominations, to consider holding a conference on rural problems next summer.
- (5) That the Church be made more and more the social centre of the community life.

## A List of Books

### Recommended by the Departments of Social Service and Evangelism of the Methodist and Presbyterian Churches

- Anderson, Wilbert L., "The Country Town." Baker, Taylor Co. \$1.00.
- Ashenhurst, J. O., "The Day of the Country Church." Funk & Wagnalls Co. \$1.00.
- Bailey, L. H., "The Country Life Movement." The Macmillan Co. \$1.25.
- Bailey, L. H., "Nature Study Idea." The Macmillan Co. \$1.25.
- Bailey, L. H., "Outlook to Nature." The Macmillan Co. \$1.25.
- Butterfield, Kenyon L., "Chapters in Rural Progress." University of Chicago Press. \$1.00.
- Butterfield, Kenyon L., "The Country Church and the Rural Problem." University of Chicago Press. \$1.00.
- Carney, Mabel, "Country Life and the Country School." Row, Peterson & Co. \$1.25.
- "Country Life." Annals of the American Academy of Political and Social Science. \$1.00.
- Carver, T. N., "Principles of Rural Economics." Ginn & Co. \$1.30.
- Coulter, J. E., "Co-operation Among Farmers." Sturgis & Walton. \$1.00.
- "Canadian Standard Efficiency Tests." An outline programme of study and activities for the fourfold development of Canadian boys. 10c.
- Foght, H. W., "The American Rural School." The Macmillan Co. \$1.25.
- Fiske, George Walter, "The Challençé of the Country." Association Press. 75c.
- Faris, Rev. J. P., "The Sunday School at Work." Westminster Press. \$1.25.
- Feeeman, Harlan T., The Kingdom and the Farm. Fleming H. Revell. 75c.
- Gill, Charles O., and Pinchot, Gifford, "The Country Church." The Macmillan Co. \$1.25.
- Gillette, John M., "Constructive Rural Sociology." Sturgis & Walton Company. \$2.00.
- Haggard, H. Rider, "Rural Denmark and Its Lessons." Longmans & Co. \$1.25.
- Hervey, Milton, "Picture Work." Fleming H. Revell. 30c.
- Kern, O. J., "Among Country Schools." Ginn & Co. \$1.50.

- Mills, Harlow S., "The Making of a Country Parish." Missionary Education Movement of the United States and Canada. New York. 50c.
- McKeever, W. A., "Farm Boys and Girls." Macmillan Co. 75c.
- MacDougall, John, "Rural Life in Canada." The Westminster Co., Toronto. 50c. and \$1.00.
- "Studies in Rural Citizenship." Authorized by Canadian Council of Agriculture. Prepared by J. S. Woodsworth. 25c.
- Taft, Anna B., "Community Study for Country Districts." 35c.
- Wilson, Warren H., "The Church of the Open Country." Missionary Education Movement. 60c.
- Wilson, Warren H., "The Evolution of the Country Community." Pilgrim Press. \$1.25.
- Wilson, Warren H., "The Church at the Centre." Missionary Education Movement of the United States and Canada. New York. 50c.
- Report of the Country Life Commission. Sturgis & Walton. 75c.
- Report of Huron Rural Survey, Ontario. 25c.
- Report of Turtle Mountain Rural Survey, Manitoba. 25c.
- Report of Swan River Valley Rural Survey, Manitoba. 25c.
- Departments of Social Service and Evangelism of the Methodist and Presbyterian Churches in Canada.
- Report of Commission of Conservation. Canada. 1914, page 125-174.
- Work of Committee on Lands and Agricultural Survey, 1913.
- "The Teens and the Rural Sunday School." Report of a Commission for the study of the adolescent in the country Sunday school. Association Press, New York. 50c.
- Weigle, Luther, "The Pupil and the Teacher." 50c.
- These books can be secured at the above prices from the Department of Social Service and Evangelism of the Methodist Church, Room 46, Wesley Building, Toronto, or the Board of Social Service and Evangelism of the Presbyterian Church, Room 626, Confederation Life Building, Toronto.

